

# **WHAKAMANA MĀORI: SOCIOCULTURAL PERSPECTIVES OF MĀORI EDUCATION IN AOTEAROA**

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## **Abstract**

This thesis aims to explore the journey Māori have taken with regards to education in Aotearoa and investigate current perspectives of Māori involved in education. Historically, Māori have been forced, through assimilation, to adopt and accept methods of teaching and learning that are inconsistent with traditional Māori education practices. These historical practices are also evident in the current dominance of euro-centric education philosophies and practices observed in many schools throughout Aotearoa New Zealand today.

The study is based on Kaupapa Māori theory and utilised qualitative research methods to explore 13 Māori teachers', parents' and board of trustee members' observations and experiences of tamariki Māori in educational settings. The study provided a forum and audience for participants' observations and reflections. Their kōrero (dialogue) was recorded and thematically analysed. Four overarching themes identified were: Te Ao Māori, Tino Rangatiratanga, Ako, and Tangata Whenua. A series of subthemes were also identified within each main theme. These themes with accompanying quotations from participants provide a voice for the people interviewed to express their narrative concerning education of their tamariki (children).

The voices of participants also alluded to a range of potential strategies and solutions that could support Māori tamariki to experience education success. Central to improving outcomes for Māori is the need for whānau, school teachers, management and governance to reconsider their worldviews and practices to better align with the cultural needs of Māori, and to recognise the ongoing impact of historical injustices. Reflection on the significance of Ka Hikitia is presented along with a range of recommendations for key stakeholders to empower their positions and ensure their influence is felt throughout schools and their communities.

## Dedication

I dedicate this Master's Thesis to the person who has had the most influence and impression in my life and largely helped to form the person and professional I am today, my late mother Marian Sophie Paenga (nee Gemmell) who passed away May 15, 2015, after her battle with cancer.

My Mother, Marian Paenga was an educator for many years, a selfless person who gave the best of her time to children in her classes. She positively impacted and influenced many children's lives.

As a teacher Mum was a very dedicated practitioner to the children in her care. Working late into the night ready for the Department of Education Inspector's visits, and early morning drop offs to Nan's so Mum could get to school early to prepare for the working day was the usual daily routine. Mum expected the best from all of the pupils in her class and of those she worked with. I have fond memories of her time at Cobham School, Waikirikiri School and Gisborne Intermediate School. The children in these classes got the very best of my Mum, whose expertise was second to none. Even today these pupils still refer to Mum as "Mrs Paenga", a true testament and measure of the respect and regard she earned from them as their teacher.

Mum was tenacious in meeting the growing needs and expectations from the Ministry of Education. Mum always spoke with passion, integrity and dignity concerning her vocation and was the consummate professional. Mum was a staunch advocate for the 'underdog'. She would fight for Māori in mainstream education, which at times made her a target for the uninformed and she also fought for non-Māori in the arena of Kapa Haka.

As a mother you were everything a child could want. You were our biggest supporter; you saw the potential in us and strategised a way forward in realising that potential; you were a motivator, and inspirational figure. Nothing was ever impossible. The following saying best describes you, "if you fail to plan, you plan to fail." Your preparation and planning for anything was meticulous, well thought out, with great attention to detail.

As a son, there is always a purity and sanctity about a 'Mum' and how we view them through our own eyes. For me, you were this and much, much more. Your values had a focus on care, faithfulness and altruism, and you set expectations and standards for me to aspire to. This role modelling helped me to find my wife - the woman of my dreams. You are the role model from whom I saw commitment, dedication, passion, manaakitanga, perseverance, determination,

loyalty, strength, professionalism, integrity, dignity and self-sacrifice. You gave everything so as to empower us to lead good lives.

“Mum,  
May the Angels lead you into paradise,  
May the Angels, Nan, Pāp and Uncle Hati receive you at your coming.  
Love you forever Mum.  
Until we meet again.”

Tēnā.  
Ka nui ngā mihi aroha ki a koe e toku Whaea.  
Mum, ko koe rā e taku Tuahangata, e te tini Kaitautoko mōku.  
Ko koe he kaiako miharo rawa atu, he kaiako pūmau mō ou tamariki kura.  
Ko koe rā he Poutokomanawa mōku, mātou nei hoki ko tō whānau  
E whai ana ahau ō tapuwae ki te ao matauranga kua mahue nei  
No reira, e toku Whaea, kei te tangi tonu ahau kei te mamae tonu ki taku ngākau  
Haere, haere, okioki atu rā...

## Acknowledgements

For this study I wish to acknowledge the following people for their support, aroha and kindness. To my wife, Claudia Paenga, the ‘cornerstone’ of our family and the one person who inspires me to be my best every day. Your love, kindness, gentleness, humility, unconditional acceptance of me as your soul mate makes you attractive to me every day. Your beauty radiates from within your heart and shines all around you. I would never be the person I am today without you. You complete me.

To my son, Connor Paenga. I strive to be the best role model I can be for you. I love watching you grow and being able to share your learning journey with you. Your loyalty and work ethic inspires me to want to do more for you. Love you always Son.

To my daughter, Ava Paenga. Every day you make me smile. You have the quality of letting people into your world with your warmth and kindness and people love you for that. I enjoy watching you growing in Hakas. Love you always my Darling.

To my whāngai Irāmutu, Quinn Ruru, your strength, determination, perseverance and dedication in leading your roopu are images I will carry for the remainder of my days. Know that if you ever need anything I will always be there for you. Love you always Quinn.

To Sonja Macfarlane, what an absolute honour to work with you. Your aroha and manaakitanga for those you care about and your mahi are attributes I wish to emulate. Thank you.

To Matua Angus Macfarlane, there are not enough superlatives that could truly express my gratitude of having you in my corner. Thank you for the time and effort you have committed to me Matua. Thank you.



Finally, to my friend and supervisor Dean Sutherland. In 2011, I first met you when presenting at the Albany Campus and from there I felt an affinity with you e hoa. Like then you took me under your wing and were genuinely interested in my journey. I can never thank you enough for the support and aroha you have shown to me. Thank you.

E Dean, ka kitea ahau ngā kokona o tō ngākau e hoa.

Finally, to the Māori Boards of Trustees members, Māori parents and Māori teachers that participated as part of this research, thank you very much for the time, effort, aroha and integrity when interviewing you all. It is very humbling to be able to hear, record and transcribe your waihanga whakaaro e hoa mā. Thank you all for investing into this kaupapa.

The purpose for thesis is that it becomes a resource for whānau Māori, Māori teachers and schools that choose to whakamana whānau Māori to better enable them to provide improved conditions for tamariki and whānau Māori.

## He Pātaka Kupu – Glossary of Terms

Based on translations from Moorfield (2016)

Aotearoa	- New Zealand
Awhi	- to embrace
Hapū	- sub-tribe
Hianga	- mischief
Haka	- dance of fervour
Hua	- to bear fruit, blossom
Hui	- meeting
Iwi	- tribe, kinship group
Kai	- food
Kairaranga	- weaver
Kaitiaki	- guardian
Kaitiakitanga	- guardianship
Kawanatanga	- governorship
Kōhanga Reo	- Māori language pre-school
Kotahitanga	- unity
Kura Kaupapa Māori	- Māori immersion schooling
Mahia te mea tika	- do the right thing
Mana	- prestige
Mana whenua	- tribal / tipuna land authority
Manaakitanga	- hospitality
Maramatanga	- understanding
Mātauranga	- historical body of knowledge
Maunga	- mountain
Mauri	- life force
Mōhiotanga	- knowing

Mokopuna	- grandchild
Mōteatea	- ancient song
Ngako	- essence
Noa	- free from tapu
Pākehā	- European New Zealanders/ non-Māori
Pepeha	- to say, exclaim, be the subject of a saying
Rangatira	- chief
Rangatiratanga	- sovereignty, self-determination
Tapu	- sacred, prohibited
Tamariki	- children
Tangata whenua	- people of the land
Taonga	- treasure
Tauīwi	- foreigner / alternative to pākehā
Tauparapara	- tribal saying / colloquialism
Tautohe	- persistently nagging, argumentative
Te Iwi Māori	- the Māori nation/people
Te Reo Māori	- the Māori language
Te Whakaute	- respect
Tikanga	- customary practices and protocols
Tekanga	- incorrect practices and protocols
Tuakana / Teina	- scaffolding / supporting learners with expert learners
Tūrangawaewae	- standing place, place where one has rights of residence
Waiata	- Māori song
Waihanga whakaaro	- opinions / views
Wairua	- spirituality
Whai	- pursue - stingray
Whaihua	- the fruits from personal effort

Whaitake	- to have purpose
Whaitekanga	- following / pursuing the incorrect practices and protocols
Whaitikanga	- following / pursuing the correct practices and protocols
Whaiwhakaaro	- to be thoughtful, considered, be measured
Whakaaro	- thought, to decide
Whakamana	- to give power to, to enable
Whakawhānaungatanga	- relationships
Whānaungatanga	- family orientation
Wānanga	- Māori tertiary institution
Whānau	- family
Whakapapa	- genealogy, lineage, identity

# Introduction

**Ko ngā pae tawhiti whāia kia tata, ko ngā pae tata, whakamaua kia tina**

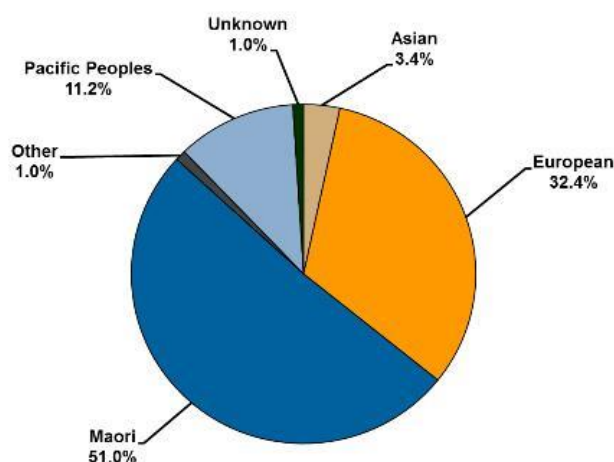
The potential for tomorrow depends on what we do today.

The education system in Aotearoa<sup>1</sup> has for many years failed to support the differences in learning styles and knowledge acquisition for Māori tamariki to achieve educational success at the same levels as their Pākehā peers (Walker, 1991). Evidence for this comes from sources such as the student engagement/ participation data from the Ministry of Education in 2016, Māori students are more likely to be stood down, suspended and excluded (expelled) from school. For example, the stand-down rate for Māori was 1.5 times higher than Pasifika and 2.5 times higher than that of Pākehā (Ministry of Education, 2016). More Māori students than any other ethnic group are suspended from primary and secondary schools (Ministry of Education, 2016). The suspension rate for Māori students was twice as high as for Pasifika students and over three times as high as for Pākehā. Schools are excluding Māori students more than any other ethnic group. In 2014 the exclusion (being expelled from school) rate for Māori was 1.9 times higher than for Pasifika and 3.2 times higher than Pākehā (Ministry of Education, (2016). This reality also relates to Māori being over-represented in other national statistics – unemployment, poverty, crime and incarceration. As an example, the following graph shows the percentage of prisoners in New Zealand prisons for 2016.

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<sup>1</sup> The term “Aotearoa” is the Māori name for “New Zealand”. These terms will be used together and interchangeably throughout this thesis.

**Table 1: Ethnicity of prisoners - 2016**



These statistics suggest an urgent need for educators in all sectors in Aotearoa New Zealand to become fully aware of the scale and impact of not supporting tamariki Māori to participate and achieve success in the education system. There is also a need for educators to understand evidence-based approaches to resolving these long-standing inequities. Macfarlane (2012) urges educators in Aotearoa New Zealand to consider the cultural relevance of evidence that is drawn on to inform decision-making, policy direction, processes and practices. This is encapsulated in the following statement:

*“There is ongoing concern that competing perspectives about what constitutes ‘evidence’, and what comprises ‘cultural responsiveness’ may continually stultify any attempt to address the inequities that continue to exist for Māori in terms of special education services, and educational achievement. These competing perspectives, coupled with hegemonic policies, systems and processes, and the privileging of western over indigenous Māori epistemology, create a default setting that perpetually relegates culturally applicable information and evidence to the margins, thereby rendering it powerless, despite its relevance, validity or potential to inform”*

(Macfarlane, 2012, p.1)

The education system of Aotearoa New Zealand is a culmination of many historical and contemporary influences. As participants in the education system, the experiences of tamariki are similarly influenced by many variables. Increasing our understanding of these variables will support the ongoing evolution of the education system to overcome historical injustices experienced by Māori and increase the levels of success experienced by tamariki. Historically, the education system of Aotearoa New Zealand was based largely on the notion of ‘egalitarianism’ relating to the principle of “equal rights and opportunities for all.” (Coxon et al., 1994). Such a system promotes equality in access, delivery and positive outcomes for all. However, colonisation, assimilation, and a notion of superiority over ‘savage races’, of a perceived ‘better’ way of doing things was experienced. This made the achievement of equality, the notion of sameness for all, a perceived benefit for Māori rather than reality, for minority groups such as Māori (Coxon et al., 1994). Further consideration of the influences of historical factors is provided in the literature review chapter below.

In response to ongoing Māori inequity in education and wider society, the New Zealand Government has developed a number of education initiatives designed to support Māori achievement. The foremost and most recent initiative is *Ka Hikitia – Accelerating Success 2013-2017* (Ministry of Education, 2013a). *Ka Hikitia* provides a set of guidelines for all schools that actively works to address the tail of under achievement which is specific to Māori. Its purpose is to encourage schools to design and create programmes that acknowledge the culture, identity and language of Māori tamariki in New Zealand schools. It is very user friendly and provides real, authentic learning activities that could be easily incorporated into classroom programmes to help build tamariki Māori from the inside (Ministry of Education, 2013a).

Similar to *Ka Hikitia*, *Effective Governance: Supporting Education Success as Māori – Governance* (Ministry of Education, 2013b) is a user friendly document that stipulates the

responsibilities for School Boards of Trustees for meeting the needs of Māori learners. It includes where funding should be allocated, recruiting and managing with regards to staffing, working in partnership with communities and equip schools to be fully inclusive. All schools are now expected to deliver programmes that highlight and include the culture, language and identity of Māori learners and aspirations of whānau. Whānau (family) in the main, are clear about their aspirations for their tamariki's success in all facets of school life and as Brokenshire (2010) reiterates, the need to look beyond academic achievement alone. Key to Māori tamariki achieving success is their identity as Māori and the nurturing of their identity within their kura (school). This involves the recognition of their lived experiences, whakapapa, and identity in who they are and acceptance of these both within schools and the broader community. It is important that the factors that support success and nurturing of Māori identity within schools are explored in order to further our understanding of what works for Māori and also to further support shifts in contemporary educational practices.

### **Positioning the Researcher**

I have spent 20 years in the mainstream education sector in Aotearoa New Zealand. As an itinerant Resource Teacher: Learning and Behaviour (RTL), senior teacher, classroom teacher, and as a parent, I have personally experienced instances of enormous frustration, cynicism and disillusionment at how some schools, who claim to do and say the right things for Māori whānau, appear to be failing to fully meet the diverse needs of their Māori learners. As a RTL, disproportionately high numbers of referrals for Māori boys with learning and behavioural issues have been a continuing issue. My personal and professional frustrations were highlighted when listening to a referral for a Māori boy who had been excluded from a school in Year 2 and who then been out of the education system for a further 20 months, before returning to a Year 4 class. To continue to sit at the Intake and Review hui (meeting) where there was a waiting list of over 30 referrals to be placed on hold, 80% of which were for Māori boys reiterated the some lingering concerns about the education system that is generally held in



such high regard. The challenges for Māori learners leads us to question roles and responsibilities of educators at a systems and personal level.

Being in a position to observe first-hand the negative experiences of many Māori students, in particular Māori boys, in schools with positive reputations within the wider community, was the prime motivation for the current study. Academic achievement data from the majority of schools in the city indicated the boys were 'at standard' despite schools showing little regard for culture, language or identity. These observations left me with the overwhelming sense of frustration that the dreams and aspirations of Māori whānau at these 'good' schools meant very little. These experiences opened my eyes to the reality of hegemony in practice. In my one and only experience as a Trustee at my son's school I learnt first hand Pākehā hegemony was alive and well. I had a naïve belief that all schools' sole purpose were to serve the holistic needs of all children. However, at this school there was very little financial and human-resourcing set aside to support the notions that underpin Ka Hikitia. For example, there were no Māori teaching staff and no consultation with Māori whānau or the wider school community with regards to development of a new school charter. The school charter was in fact written by the principal and simply 'rubber-stamped' by the Board of Trustees. I was able to ask several pointed questions during the process that received limited attention: "as a parent of this school, no one has come to me and asked me for my educational aspirations for my son. If there is 73% Māori attending this school, why are there no budgets that promote programmes for Māori succeeding as Māori?" This experiences was a sobering reminders how perceived 'good' schools are doing little to meet the cultural needs of tamariki Māori. The implication and ramifications of this 'one size fits all' practice is enormous. The cloaking of pākehā hegemony was and continues to be failings to consider the broader view with regards to a genuine desire to implement kaupapa Māori within these kura. Needless to say we removed our son who from this school.

In 20 years as an education professional I have observed and researched many tangible and achievable opportunities, strategies and theorists that provide the foundation and information to respond to frustrations of Māori whānau and learners. This pre-empted the decision to no longer remain a passive participant in accepting the status quo, but rather to work to bring about positive change.

Education practitioners, whether they be school managers, classroom or itinerant teachers and education specialists, may be indirectly perpetuating the disparities that exist for Māori learners if teachers, senior management, Boards of Trustees and schools become nothing more than passive participants in this process. Responding to this inequity is indeed a challenge when policies that are informed by Western thinking largely determine the time, and the resourcing that is allocated to responding to these plights (Macfarlane, 2012). In order for tamariki, especially for Māori, to succeed at school, three key concepts were identified in Ka Hikitia, the Aotearoa New Zealand Education Strategy.

*“We know Māori students do much better when education reflects and values their identity, language and culture, and this is a central focus within Ka Hikitia – Accelerating Success 2013–2017.”* (Ministry of Education, 2013a, p.6)

In mainstream education there is an undercurrent of dominant Western discourse that appears to have inhibited intentions and efforts aimed at bridging the cultural gap. These include implementation of preferred Māori pedagogies, opportunities to learn about a child’s identity, language and culture as a means to authentically engage Māori learners. Coupled with governance processes that does not support equitable representation and participation for Māori at the governance level, even in schools where Māori are the vast majority - demonstrates a conscious disregard by Boards of Trustees, Principals, and Senior Management teams for Māori as ‘equal Treaty of Waitangi partners’ in the current Aotearoa New Zealand education climate.

Who drives this? What is their intent? Is this for the greater good of ALL children including Māori, the one size fits all theory? It is perhaps time to no longer accept decisions and processes that perpetuate disparity for Māori? How accountable are schools to their Māori community? How do schools account for this evidence? How do they report on their commitment as evidenced on what works for Māori?

The plight for Māori is further challenged with the introduction of legislation and educational reforms. For example, National Standards<sup>2</sup>, which take a one-dimensional perspective to what is deemed to be ‘academic success’. The jostling for political position by respective political parties, competing for constituents votes based on their party’s policies appears to be prioritised above the aspirations of ‘grass roots’ people.

The following quote from a newspaper article highlights this quandary:

*"The Government is looking to fund schools according to the progress their pupils make, the Education Minister has revealed."*

(New Zealand Herald, Sunday March 16, 2014)

What is the driver here? Is it the level of ‘extra resourcing’ or the actual level of the tunnel-visioned ‘academic achievement success’ to be the incentive that would mean the most to schools and their Boards? If the former is the driver, this may well change the ways in which schools view their students, and what comprises educational success – which for Māori, includes the maintenance of their language, culture and identity. The ‘funding for success’ resourcing framework may potentially intensify the marginalised status of Māori (and indeed others who are impoverished and who are a minority) as this could motivate schools to either cap their roll or screen out transient children to prevent them from enrolling into their school.

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<sup>2</sup> The term - National Standards are standards set clear expectations that students need to meet in reading, writing and mathematics in the first 8 years at school. The standards describe reference points or signposts of achievement at each year level.

The ultimate goal could be to eliminate communities whose children who are perceived as lowering the academic achievement data of the school – and thus reduce their ‘extra’ funding entitlement. This mechanism may ultimately be employed to maintain schools’ higher academic achievement data consequently their National Standards data. This strategic response by schools – although legal - could potentially divide communities into the "haves" and "have nots". Funding would be better allocated to resource schools that are not achieving and providing the appropriate resourcing to lift them – ka hikitia rātou. The following quote exemplifies this.

*“New Zealand Educational Institute national secretary Paul Goulter said Parata's (Hekia) proposal was a "radical shift" to performance funding, which had failed in the US. He said the Government should invest in schools and pupils who needed help to achieve - not extra funding to those who were already succeeding.”*

(New Zealand Herald, Sunday March 16, 2014)

It would be unethical if schools adopt and underlying stance of indifference in terms of their commitment (or the lack of) to the notions that underpin Ka Hikitia – particularly given the focus on quantitative student achievement data as a means to secure greater levels of resourcing. A failure to focus on Māori learners achieving educational success as Māori would perpetuate the exclusion for Māori – their culture, language and identity; a modern day colonisation and assimilation would be upon us.

*“Too many Māori students are left behind and disengage from education before gaining the skills, knowledge and qualifications needed to reach their full potential. The negative impact of this on students, their whānau, wider communities and New Zealand is significant.”*

(Ministry of Education, 2013a, p. 6)

These competing tensions fuel my passion for this topic. I wish to explore, from the perspective of Māori involved in the education system, the ways in which Māori have experienced representation and participation within education. This includes the protection of our taonga (Te Reo Māori me ōna Tikanga) and the transmission and implementation of these into schools and classroom settings. I also wish to explore the notion that when suitable and appropriate classroom and school conditions are set and teachers are fully aware of what genuine student and whānau engagement looks like, then children are able to be thoughtfully engaged, irrespective of their ethnicity, social class, gender or religious belief.

Although there is much research relating to Māori education (e.g., Coxon et.al 1999, Smith, 1999,) the historical pathway that Māori have had to tread, I wish to bring to light, the continued plight and struggle for Māori in our education system. I aim to present information in such a way that others may be able to make better and more informed decisions concerning equitable education outcomes for all, especially for Māori and their special role as the tangata whenua of Aotearoa New Zealand.

A further focus of this study is that of whānau and student engagement with schools (described as ‘mana ki te mana’) in Aotearoa New Zealand. I wish to contribute to the knowledge pool where other teachers, Senior Managers, Boards of Trustees, educational researchers and whānau are able to use this information in a practical sense to better serve tamariki within their schools and communities. If children are not genuinely engaged with their learning at school, the opportunity to maximise the time spent in class and participating in classroom-based activities is lost (Macfarlane, 2004). Does the Government provide sufficient support and professional learning for teachers to be armed with the knowledge and skills to successfully and genuinely engage the Māori children in their care?

For Māori learners it will be important to determine how committed schools and teachers are to a paradigm shift where Māori and their histories are valued, their representation and

participation within the school at governance and management level are valued, and that teachers planning and classroom activities reflect an authenticity and commitment to Māori. From a practical teaching perspective teachers' awareness of the 'multitude of layers' needed to effectively manage a classroom of children where genuine engagement is critical. How deeply do teachers actually reflect upon their practice? How does culturally relevant literature inform their next steps when seeking to genuinely engage with the learners in their care? By outlining the purpose and intentions of the study, this chapter has set the scene for what is to come in this thesis. It has also provided background information that informs the development of the research questions specifically by locating both the issues and the researcher within the context of the study. The remainder of this thesis is organised into five chapters.

Chapter Two considers a range of published material relating to this study. This includes a summary of the history of Māori education in Aotearoa New Zealand, which highlights the impact of key historical events, and how they have impacted on Māori. Contemporary influences in education are explored in order to ascertain the effectiveness (or otherwise) of a range of initiatives intended to respond to the educational inequity that Māori have experienced in more recent times. A number of key research findings specific to Māori education, health and wellbeing are reported, along with findings from other notable studies undertaken amongst Indigenous communities internationally. Attention is drawn to the congruencies that exist between Indigenous perspectives and narratives globally. Notions specific to culture, policy, governance, inclusion, and reflective practice are also discussed in this chapter. This chapter also looks at the theory behind cultural reproduction and the reproduction of a 'class' society in education, with the former being a key determiner in educational success for Māori in education.

The remaining chapters detail the study design, report on key findings from the research, and present a discussion of these findings. Chapter Three describes the participants and research methodology that guided the study. This includes an outline of the underpinning kaupapa Māori

theory and features of qualitative research utilised. Chapter Four reports the findings of the research including the key themes that arose from the conversations and interactions with the research participants. Chapter Five includes discussion of the key findings, and considers responses to the research questions. Links are also made back to the literature that was reviewed in Chapter Two. A number of frameworks that are known to align to the cultural evidences and imperatives that have application for Māori learners in education are introduced also. The limitations of the study are also considered in Chapter Five. Chapter Six presents a summary of the conclusions, outlines the implications of this study including opportunities for further research in this area and beyond, and provides a series of recommendations for both Māori and non-Māori involved in the education system of Aotearoa New Zealand to help ensure Māori tamariki experience success and wellbeing.

## Literature Review

*“Despite the guarantees of the Treaty of Waitangi, the colonisation of Aotearoa/New Zealand and the subsequent neo-colonial dominance of majority interests in social and educational research has continued.”*

(Bishop & Glynn, 1999)

This literature review considers the influential events and factors on Māori education over the years. It begins with a brief overview of notable historical events such as The Declaration of Independence in 1835, the signing of Te Tiriti o Waitangi (The Treaty of Waitangi)<sup>3</sup> in 1840 and relevant events that ensued. The review also considers the factors that enable genuine engagement in education for tamariki and their whānau (family/families). This includes consideration of historical models of learning and contemporary education frameworks such as Macfarlane’s Educultural Wheel (Macfarlane, 1997; 2004).

### **Mana versus Kawanatanga: Historical factors inhibiting Māori achieving educational success**

A key aspect for this thesis is the use of the word ‘mana’ and its use to describe the notion of ‘sovereignty’. This is particularly important for consideration of Te Tiriti o Waitangi and how the word ‘mana’ was used in the Declaration of Independence but was not used for the same meaning in Te Tiriti.

#### *The Declaration of Independence - 1835*

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<sup>3</sup> Te Tiriti o Waitangi (The Treaty of Waitangi) will be referred to as Te Tiriti o Waitangi.



In the early 1800's Aotearoa New Zealand had become a land that attracted offshore interests. The French and the Dutch were interested in the land. Māori viewed this with some concern, particularly the implications and ramifications for their futures and the intentions these people had for Aotearoa New Zealand, its resources and people (King, 2003). A decision was made to approach to the British Monarch, King William IV of Britain and request for assistance. Therefore on the 28<sup>th</sup> October 1835 in a hand written document, the British resident James Busby, acting on behalf of the King, and 34 northern Chiefs signed the Declaration of Independence. Nevertheless, by 1839, 52 chiefs had signed the Declaration, which was acknowledged by the British government. Busby saw it as a significant mark of Māori national identity and believed it would prevent other countries from making formal deals with Māori (King, 2003).

### *Te Tiriti o Waitangi - 1840*

Te Tiriti o Waitangi was first signed at Waitangi on 6<sup>th</sup> February 1840. The Treaty was originally drafted by William Hobson and James Busby and then translated into Māori by Henry Williams (King, 2003). Hobson was appointed by the British Government as consul, a diplomatic representative to an independent Aotearoa New Zealand. The British Government directed him to Aotearoa New Zealand. Once the treaty was signed, Hobson became the 'self-proclaimed' lieutenant Governor over the areas signed over to the Crown (King, 2003).

Māori were, in most instances, motivated to sign Te Tiriti o Waitangi (King, 2003). Inherently an inclusive people, the benefits posed for Māori were factors encouraging them to sign. Trading, land sales, resolving disputes inter-tribally and inter-culturally were inferred notions to Māori as an equal 'Treaty partner'. In their thinking the Treaty would have provided the desired 'regulation' of defined parameters for them and their relationship with the colonial settlers during interactions such as trading. However, within the actual document of Te Tiriti o

Waitangi, there were inconsistencies and contradictions in translations, and also discrepancies with the omission of the word ‘mana’ that was used in the Declaration of Independence (Orange, 2015). The word used to describe ‘sovereignty’ in the English translation of Te Tiriti o Waitangi was changed in this instance, from the term ‘mana’ as in the Declaration of Independence to ‘kawanatanga’, which means governorship. This word was not a Māori word; it was a transliteration. Māori were to have ceded sovereignty to the British, but only ceded governorship to the Crown.

The second point to consider is the translation from English to Māori of Article 2 of Te Tiriti o Waitangi. In the first article Māori are said to have ceded ‘sovereignty’ to the Crown. However, in the Māori translation of the second article Māori retain ‘Tino Rangatiratanga (sovereignty)’ over all of their taonga (treasures) (Orange, 2015). The argument between the two opposing statements of how Māori could cede sovereignty and retain sovereignty questions the integrity of the Treaty. The questions to pose here are, did Williams knowingly choose to use the word ‘Mana’ in the Declaration of Independence and not in the Te Tiriti o Waitangi? What was the intent in changing the word ‘mana’ to an alternative word ‘kawanatanga’, which meant something very different? Did Williams realise the English version and the Māori translation were contradictory? If so, why did he continue? What was the driver behind this? Was it Hobson fulfilling his responsibility in securing total sovereignty for the British Crown?

Historically for Aotearoa New Zealand this was to be the conception of ALL disparities for ALL Governmental agencies, departments and portfolios and the birth of the ‘masked consciousness’ of those in power continuing with the present day and status quo of our society. A number of authors have reflected on the causes of Treaty violations over the years. For example, Mutu (2011) stated that “underlying racism” and “white supremacy” were underlying reasons for European settlers breaching terms of the Treaty. As Milne (2009) acknowledged it could be perceived as thought-provoking and hard to accept for both European and Māori who

were aware of Treaty of Waitangi breaches yet were continued to be swept along by society's attitudes and practices.

For individuals to stand up to these breaches and injustices in order to change the course of history would have required them to become "actively antiracist" (Milne, 2009). Milne (2009) likens this journey to being on a conveyor belt, where the end is racism and the belt is the means to get you there. Active, racist behaviour is the same as walking fast in the same direction as the conveyor belt. 'Active racists' are identified with the ideology of white supremacy and are actively moving in the same direction as the belt. Passive racist behaviour is the same as standing still. Through absolutely or no deliberate effort a passively racist person still moves along without resistance in the same direction travelling towards the same destination as those who actively walk. Some might recognise racism and turn their backs, not prepared to go in the same direction as those supporting or passively accepting it and not wanting to end up in the same place – but unless you are prepared to actively walk in the opposite direction, at a pace faster than the conveyor belt – unless you are actively antiracist – you will still inevitably be carried along with the others (Milne, 2009). The issue of racism is one that undoubtedly contributes to ongoing disparities in education contexts. For example, when there are discussions about Māori education or policy matters in the media racism rears itself in the form of denial and societal pressures (Mutu, 2011).

A reality of education in Aotearoa New Zealand is that educational policy and direction is controlled by politicians and their policymakers who predominantly represent those citizens with power – economic and cultural (Tomlins-Jahnke, 2007). An example of this control is the dominant use of English language as the language of policy and instruction, with Māori language and culture included as add-ons – as opposed to core aspects of curricula. For example, Te Reo Māori is a study option in many high schools whereas English is a core curriculum subject for high school education.

To be serious about equity and social justice, or making change in education to improve outcomes for Māori youth, people need the courage to walk at speed in the opposite direction – to stop replicating initiatives that come from the perspective of those holding a majority of power (Milne, 2009). As Stovall (2006) states, a shift from providing Māori what Pākehā perceive Māori as needing through a Eurocentric position – to one that reads both the words, language and the real worlds of our Māori learners.

*“A cultural gap exists between the Western dominated culture of the school and the culture Māori students experience at home and in their community.” (Cavanagh 2007, p 47)*

The notion of partnership as stated in Article Three in the Treaty of Waitangi was never permitted to live. The relationship between Pākehā and Māori was and is a political and social struggle where Māori were and continue to be dominated by the overriding idea that the Pākehā culture and ideology was and is far more superior (Milne, 2009). In his evidence to the Waitangi Tribunal, Jackson (2005) stated clearly the enormous effects of colonisation, the destruction of culture and dispossession of lands, for not only Māori but for all Indigenous Peoples of the world, and called for an end to these unjust, destructive and illegitimate processes and inequalities;

*“A process is always preceded by an idea, and colonisation evolved after the ‘discovery’ of the Americas on the basis of a deliberately contrived assumption that certain States in Europe had a unique right to dispossess Indigenous Peoples. The right could not be exercised in the same way in Europe but was created to extend its jurisdiction into nations that were deemed to be un-Christian, un-civilised, and un-White. The invention of that right was not the giddy whim of one autocrat and neither did it result from haphazard circumstance. Instead it evolved from a process that was specifically constructed to take over the lives, lands and power of allegedly ‘lesser breeds’.”*

(Jackson, 2005, p 5)

Historically, determinants in maintaining and perpetuating the status quo of the dominant race exerting power and authority resulted from inequalities related to social standing, and differences in ethnicity and gender across society (Wylie, 1988). This resulted in minority groups such as Māori and women, being oppressed through unequal power relationships and forced to live a subordinate role. It is clear that much remains to be achieved in countering modern day racism and correcting past injustices that have negatively influenced the educational experiences of Māori. A clear reference point to begin addressing these issues is Te Tiriti o Waitangi and its underlying principles of participation, protection and partnership in relation to Te Tiriti o Waitangi (Macfarlane, 2009).

Partnership speaks of the relationship where schools and whānau are actively engaging with whānau to develop and foster a relationship that will mutually benefit the student. The principle of protection comes from the second article of Te Tiriti o Waitangi protecting the treasures and ngā taonga as promised to Māori and enhancing the wellbeing, identity and self-concept of the child. Participation implies a need for enhancing the classroom and curriculum to support presence, learning and success for all tamariki.

## **Factors key to Māori experiencing success in education**

### *The teacher / student relationship*

The ways in which a teacher relates to and interacts with students is central to student learning (Hattie and Timperley, 2007). Research suggests that positive relationships between teachers and students are more likely when a range of factors are in place. For example, students have the opportunity to have their voices heard in the class and have roles in making decisions that impact on the class (Barile et al., 2012). Hattie (2005) also states the critical importance of

*cultural relationships* to support students from diverse cultural backgrounds. The relationship between teachers and students also extends to relationships outside the classroom, such as within the school and to homes and the wider community.

The Ecological Model developed by Urie Bronfenbrenner (1979) provides a framework for considering relationships between teachers and students as well as between individuals at home and at school. The Ecological Model suggests the quality and frequency of interactions between school and home forms the basis of engagement for children. Bronfenbrenner (1979) claims that interactions with others, both directly and indirectly, and the immediate context from which they come are key to children's development. According to Bronfenbrenner, when the relationships between each of the major stakeholders are well-matched and like-minded, and each of the members are of a cultural, social and emotional match then the development of the child progresses more smoothly. This also links to 'cultural capital' where there are matches of ethnicity and social class. Using this model could provide a better understanding of what is required from each party when interacting together. An example of this in practice is a common and shared vision for children and aspirations that reflect both teachers' and whānau perspectives. Research also suggests that school-initiated communication with home can increase family participation and student success (Galindo & Sheldon, 2012). Therefore it is important to gain an insight into Māori experiences of factors underlying successful student-teacher / home-school relationships.

### *Educational reforms*

Since the arrival of European settlers, the education system in Aotearoa New Zealand has been through numerous changes and reformations, particularly the educational contexts for Māori. These changes have undoubtedly influenced the contemporary contexts for Māori tamariki. Many pieces of legislation, Acts and amendments to Acts, served to alienate Māori from their

lands and as a consequence led to disenfranchisement at every level of society; economically, socially and politically (King, 2003). The prevailing attitude towards Māori in Aotearoa New Zealand's early years was that they were suited to working class, manual labour roles (King, 2003). This influenced education policies that were to impact on and have disastrous effects on Māori.

The various editions of Native Schools Acts (1858; 1867; 1880) (Jones et al., 1995), and the Education Act (1877) served to assimilate Māori into European ways of thinking, speaking and living (Tawhai & Gray-Sharp, 2011). These policies and practices served to remove Māori from their lands and communities in many cases requiring Māori to take responsibility and fund their own initiatives that were effectively destroying their culture and alienating their people. Kohanga Reo and Kura Kaupapa Māori to name a few. Teachers actively discouraged Māori traditions and practices such as using te Reo Māori, instead replacing these with European practices. Even as recently as 1955, the formation of National Advisory Committee on Māori Education did not include any Māori members (Tawhai & Gray-Sharp, 2011). As Whitinui (2008) described, the effect of these policies and practices was to very quickly and effectively destroy Māori culture and the wellbeing of individual Māori and their whānau.

To fully comprehend the journey of Māori in our education system in Aotearoa New Zealand, these historical events and practices must be discussed and considered. The need to address Māori issues is critical to the empowerment and emancipation of Māori from the subordinate role the Pākehā have imposed upon Māori. For many tauwiwi (foreigner) the notion of change that is different to their worldview challenges their status quo and their world in which they inhabit. Their desire not to change and have the system remain the same is prevalent, but change is necessary for Māori. This mismatch only serves as a vehicle to perpetuate non-participation for many young Māori, (Bishop & Glynn, 2000). As stated so precisely in Ka Hikitia -

*“Immediate and sustained change is needed.”* (Ministry of Education, 2013a, p.6)

For societal changes, particularly within the education sector, to occur for the betterment of the country, paradigm shifts from the deficit model to a culturally-inclusive model need to occur. Political pressure from groups resulted in demands placed on the policymakers to make change. The Picot Report (1988) and the Sexton Report (1990) raised issues around equity and inequality for Māori in education. The outcomes of these reports were perceived as another means by which to perpetuate Māori being assimilated (Marshall, 2000).

Much has evolved since the signing of the Treaty of Waitangi and although there is clear policy in place with *Ka Hikitia - Accelerating Success 2013 -2017* (Ministry of Education, 2013a), the responsibility is largely placed upon individual schools’ governing body, the Board of Trustees to determine the direction and pathway for each school. The Principal and Senior Management of the school are responsible for how these policies are implemented. The questions that arise however are: What happens when there is a disconnect and mismatch between the Board and the Management of the school, and the direction as set out by the Board is not adhered to? What happens when the provisions for Māori as stated in Ka Hikitia are not attempted or honoured? Educational reform such as Tomorrow’s School (1990) forced each community to take greater responsibility for the running of their local school. This in turn provided an opportunity for schools to research the history of the whenua (land) where their kura stands as a means to connect their students to the kura. The Board of Trustees, Principals and Senior Managers have the moral obligation to consult with their community. If they do well and good. If they do not this localised responsibility for implementation of Ka Hikitia suggests that the notion of both local and higher level institutionalised racism, continues to be rife.



A key consideration for education for Māori is access to and immersion in Te Ao Māori. This was clearly stated by Durie (2003) as the need for Māori to have access to their language, arts, marae, tikanga, and resources in order to achieve success. He also stated that -

*“If after twelve or so years of formal education a Māori youth were totally unprepared to interact within Te Ao Māori, then, no matter what else had been learned, education would have been incomplete.”*

(Durie, 2003, p. 199)

It is vital to address many aspects of the power base and control mechanisms that inhibit the advancement of Māori (Bishop & Glynn, 2000). This includes the recognition and acceptance of difference through one's culture and how, if neglected, it could impact upon the learning of the child. It is most important that we look back to the past in order to put ourselves in a better position to change the future. Ka Hikitia provides a good beginning and context for school leaders to consider their roles and responsibilities in ensuring that Māori children of today and tomorrow have as best chance to succeed as we are able to give them.

### **School Leadership and Management Processes**

The ways in which schools are led and managed are critical to the success of Māori students. School are vested with the responsibility of having to engage whānau of children to ensure a partnership develops that works for the benefit of each child. In a majority of schools, teachers are now confronted with a cohort of children that challenge the status quo of classrooms (Ministry of Education, 2009) and the wider school. Teachers often struggle with the challenges that occur when a child is exhibiting behaviours that disrupt the flow of the classroom. These experiences have led to many initiatives designed to support students, teachers and schools. For example, a majority of schools typically recognise the importance having of a firm but fair school-wide behaviour management system that affirms the positive and deals effectively with

the negative. (Ministry of Education, 2012). Teacher and whānau perspectives on these initiatives will help inform our understanding of the effectiveness of these initiatives in supporting Māori student success.

Collective leadership, or transformative leadership, has an emphasis on the greater good for all stakeholders rather than looking at consolidating and nurturing the leadership skill within the minority, as in more traditional paradigms of leadership (Macklin, 2004). School leadership roles provide opportunities for individuals to unleash their passion for supporting children's learning. This is the deeper sense of care and the desire to achieve great results. This type of leadership encourages teachers to engage in their own passions and inner creativity. This could also excite and inspire teachers and students, thus improving student engagement. This would see leaders encourage a stimulating teaching environment where diversity of subject matter is embraced (Bishop et al., 2003a; Bishop et al., 2003b).

School leaders must also be performance managers, effective at developing and maintaining their own performance and their staff's performance. An effective leader has an insight into self-awareness, self-management, and social awareness – emotional intelligence skills. These are critical for leaders who want to improve performance of staff. Leaders must have the ability to inspire others by their mere presence, and their desire to want to succeed (Macklin, 2004), therefore creating an environment based on optimism and high expectation. Leaders in this model are highly adaptive, tenacious and view problems as challenges to be solved and just get on with the job. Leaders should also have strength of character to have the courage to stand for what is right in the face of challenges and adversity. The greater legacy we create as leaders, being selfless and focused on the kaupapa is to convey a strong moral purpose and an unwavering attachment to a strong set of values and beliefs. They walk their talk! They make the tough calls when required and are very reflective people and self-aware (Robertson & Timperley, 2011; (Macklin, 2004).

Potential management dilemmas that face many schools today could be debilitating. However, potential ways to minimise these are identified by Cardno (1998). The first step is being able to recognise leadership dilemmas. Mismatches in staff, interpersonal issues, where expectations of task delivery, purpose, and overall effectiveness vary from one teacher to the next can be factors that school management has to manage on a daily basis. When there are conflicting expectations, it creates tension between individual values and goals. So called “people problems” often occur in school settings and reconciling differences in people and their values and goals will bring about positive change for student learning (Cardno, 1998).

Dilemma management: this is the productive approach where leaders must have an understanding about dilemmas and defensiveness, and an ability to recognise and articulate dilemmas when they arise. To be able to critically reflect upon dilemmas – both from a personal reflective point and having an ability to become aware of how individuals may personally feel about the notion of being implicated in ongoing problems and learning new skills to manage the problem productively and move away from perpetuating barriers and the continuation of problems. Carefully managing dilemmas, staff and unlearning defensive patterns and being a critically reflective leader are themes critical in addressing dilemmas in schools. Building a sound interpersonal base encompassing all peoples will influence positively upon staff (Macklin, 2004).

Effective leaders can assist students by integrating a Māori perspective in schools. A number of researchers have put forward a range of principles or approaches on how to achieve this. Macfarlane, Glynn, Cavanagh, and Bateman (2007) identified an ethos of reciprocal care, working together, helping students and pastoral care. Berryman and Bateman (2008) discussed the reassertion of Māori principles in the Hui Whakatika approach, supporting the students within a community of care as an effective tool. Macfarlane (2004) described the concept and practices of rangatiratanga, developing the competency of the teacher, and kotahitanga - working together. Factors reported to contribute to effective leadership include continued

professional learning and collaborative school culture (Day & Harris, 2008). Professional development programmes need to focus both on the individual and the organisation. In a case study reported by Bishop et al., (2012) the positive effect of a targeted Professional Development programme on the performance of Māori students was clearly illustrated. A common theme in the literature is the need for leaders to be learners alongside staff and students, and to know what is needed in their schools.

Effective leaders also demonstrate traits such as courage, strength of character and vision. These traits link with a range of descriptions and principles presented by numerous researchers. These include Macfarlane et al.'s (2007) concept of Ihi - being assertive and strong, and Day and Harris' (2008) descriptions of Principals needing to be value-led. Timperley et al. (2008) discussed the leader as a visionary, and Schen and Littkey (n.d.) conclude that leaders need moral courage and vision. Berryman and Bateman (2008) examined the ability of the school leader in their case study to see beyond the negative outcomes towards better, more constructive solutions. Macfarlane et al. (2007) identified the concepts of Oranga - a vision for all, and Pūmanawatanga - the heart that breathes life into others. Cardno (1998) identifies the ability to manage staff, manage dilemmas and build a sound interpersonal base as integral for leaders. Supporting and working within collaborative frameworks are also described as important for school leaders (Stoll & Temperley, 2009; Cranston & Ehrich, 2008).

These personal traits also link with the wider community. For example, Simkins et al. (2009) and Sergiovanni (1995) described the need to develop other leaders in the school. Sergiovanni calls this a 'density of leaders' whereas Simkins et al. (2009) named it 'leadership capacity'. Similarly, Macfarlane et al. (2007) noted the need to encourage leadership in the wider community as well, building capacity across Māori learners and their whānau so this knowledge can be taken back to the marae.

Reflective practice is another important notion for teachers. Sergiovanni (1995) discusses reflective principalship. A British study undertaken by Simkins, Coldwell, Close and Morgan (2009), found evidence that taking a reflective journal approach increased the reflection of leaders, the ability to evaluate effective approaches and a change in school culture. While this study could measure the leadership development of groups and individuals, it concluded that student outcomes were difficult to measure. This view is repeated in the New Zealand Best Evidence Synthesis of teacher development, where outside expert-led professional development tended to lead to poor outcomes for students, but the authors stated that this was difficult to measure and there could be a number of reasons behind the finding, including the methodology used to collect data (Timperley, Wilson, Barrar & Fung, 2008). What was interesting was that cost, release time, expert knowledge, and collaborative systems on their own did not result in better outcomes for students. More important was getting the direction right, knowing what was needed, and developing a climate where teachers could be safe to take risks with their learning. Anderson (2008) described the Principal as the architect of a culture of learning. Both Anderson (2008), and Stoll and Timperley (2009) argued for a shift away from “top down” leadership, and the developing of a school’s own capacity to grow leaders. In contrast, Dimmock (1995) described the need for a “bottom up” model for secondary schools, where there is often a hierarchy based on rank and not knowledge or expertise in the specific school context.

A culturally responsive model for the provision of education for Māori students was developed by Macfarlane (1997, 2004). This model was developed with the intention of supporting schools to move towards a bicultural educational context. Macfarlane (2004) also recognised the challenges involved in moving in this direction so this framework identifies key principles for school leaders and teachers to develop and follow. Titled *The Educultural Wheel*, the model serves as a pathway for school leaders in order to build a Māori perspective within their school. The model is based on the following five principles -

1. Whānaungatanga - establishing strong relationships with children.
2. Rangatiratanga - developing teacher effectiveness and competency.
3. Manaakitanga - an ethos of reciprocal and unqualified care.
4. Kotahitanga - a sense of a working unity and unification.
5. Pūmanawatanga - the heart that breathes life into the others.

The Educultural wheel suggests that focusing on, and monitoring use of these 5 principles, will increase participation and success for Māori students.

Addressing cultural diversity through changing the kaupapa and environment of the class is also important. This includes the need for teachers to clearly understand what life is like for Māori students and their whānau and to reflect on and openly discuss the power relationships within the classroom and wider school community (Hunt & Macfarlane, 2004). Kaupapa Māori theory as outlined by Bishop and Glynn (2000) suggests that classroom pedagogy should recognise the experiences of the student and should be, ‘incorporated and enhanced and where the existing knowledge’s of young people are seen to be “acceptable” and “official”, so that their own stories provide the learning base to branch out into new fields of knowledge.’ (Bishop & Glynn, 2000). Working towards the creation of a whānau-type class, that embraces cooperative activities and includes children with varied ages and abilities working within the same classroom setting, could be more beneficial than the status quo for Māori students.

### *Engagement*

What constitutes student engagement is undoubtedly complex and requires consideration of a wide range of inter-related constructs (Gibbs & Poskitt, 2010). These include levels of interest and participation in school activities (Akey, 2006). Additional factors such as intrinsic drive, interest and emotional involvement are also involved (Akey, 2006). From a classroom

perspective when all of these constructs and associated factors are present, this optimises engagement amongst students. A key word here is *intrinsic*. Tamariki Māori who are engaged in a manner that acknowledges and values their cultural heritage, identity and language are better placed to succeed. This raises the question of what is genuine student engagement for Māori learners that then enables them to have success as Māori?

### *The teacher as a participant*

The role of teachers is significant in influencing student engagement and learning. Perhaps a key point for teachers to consider is that they are an active participant in the learning and lives of their students. This project will look at the teacher and the roles and responsibilities the teacher has to promote student engagement within their class and how they implement these. The whakataukī (proverb) of the Education Review Office demonstrates the importance we should place on the educational achievement of our children and young people:

*Ko te Tamaiti te Pūtake o te Kaupapa*

The Child – the Heart of the Matter

There are many catch phrases and ever-changing terminology related to teachers and education. For example, current terms include ‘child-centred programmes’, ‘differentiated learning programmes’, and ‘learning styles’. However, lost among the various layers of the latest terminology, programmes and methods, is the important role that the teacher has to positively engage students and support their motivation to learn. Stone (2008) describes the teacher as playing a critical role in supporting students’ interest in education and that a central aspect of this is being a reflective practitioner. Stone (2008) suggests that in order for students to be motivated, the teacher should show motivation and interest in the students and their work. Teachers’ explanations and establishment of learning orientations is critical for students to

engage (Brophy, 1999). For example, the provision of adequate time for children to complete set tasks and fostering the opportunity for a large proportion of children to complete tasks in the time allocated provides an opportunity to learn (Brophy, 1999). Teachers working towards a bicultural context will develop and work with the Māori concept of whakawhanaungatanga - relationship building - where each student is of value to the whole, that is the class, the school, the community, right through to the global community.

According to Macfarlane (1998), the concept of wairua (spirit) also relates to educational contexts in that it is present in a classroom, which in turn creates a two-way relationship with the wairua (spirit) of the teacher. The teacher's attitude ought to celebrate and enjoy being part of a bi-cultural environment and, in doing so, will move themselves and others along the continuum towards developing greater cross-cultural understanding. Further understanding of Māori perceptions of wairua in education contexts will foster our understanding of and support for tamariki Māori.

A key educational theory that underpins teaching practice is Vygotsky's Zone of Proximal Development (ZPD) (Vygotsky, 1978). The ZPD is defined as the area in which students can achieve success in solving problems with the assistance of an adult or more able peer. The notion that underpins the ZPD is the provision of the necessary support to allow students to reach beyond what they are able to do independently. This theory is consistent with late Papa Dick Grace's (2008) notion of Tuakana – Teina, older - younger) in Māori contexts. In Te Ao Māori learners are supported by a more able person, usually some who is older with greater life experiences. Educational programmes that are devised to alleviate the tail of underachievement are critical in meeting the diverse needs of learners. The notion of Tuakana - Teina is one such model where the potential benefits for student tutors and teachers are significant. The tutees have more one-to-one teaching, gains in learning and social relationships, improved attitude towards learning and an improvement in self-esteem (Cameron & Walker, 1994). For tutors the benefits are they have the opportunity to reinforce and further internalise concepts when



supporting the tutee. The tutors too will experience gains in their learning. They will have a deeper insight into the learning process, develop leadership skills through responsibility and develop their self-esteem. Finally for the teacher and the classroom some of the benefits are the opportunity to work across different levels of students and coverage of student needs within the classroom. Time is used more effectively and allows a greater ability to observe students at work and assess where applicable (Cameron & Walker, 1994).

Addressing cultural diversity through changing the kaupapa and environment of the classroom is also an important role for teachers. Kaupapa Māori theory as outlined by Bishop and Glynn (2000) suggests that classroom pedagogy should recognise the experiences of the child and these should be integrated into learning activities and experiences to ensure Māori are able to identify themselves in the classroom context and learning (Bishop & Glynn, 2000). Another essential role for the teacher is to develop their awareness of the negative influences on the students in their care – including historical, cultural and educational (Bishop & Glynn, 2000).

The term *individualism* is synonymous with the dividing of lands that alienated Māori from their lands and also perpetuated growing inequality in the classroom (Jones et. al. 1995). The European style of learning is typically individualised and self-focused on completing a task at hand. However, in the Māori world, tasks were traditionally undertaken on a group basis, where responsibilities were shared and delegated to specific members of the group. Each of us carries a wairua (spirit), mana (prestige, power), and mauri (life force). Even non-living, inanimate objects carry a mauri, (Jones, 2008.) When a group of people work together to complete a common goal, a manifestation of a collective mauri and wairua can be felt. According to Bishop and Glynn (1999) this contributes to a strong spirit and links with human emotions. The spirit of individualism negatively effects the existence of collective cooperation. Therefore the collective wairua struggles to develop or is dormant. This is in stark contrast with the European world that appears competitive, success-driven, and goal-oriented and mainly focuses on the

individual. Durie (2011) discusses similar concepts when delivering an intervention, and its success is dependent upon the following three concepts:

- Whakapiri            - Engagement
- Whakamarama      - Enlightenment
- Whakamarama      – Empowerment

Whakapiri is the engagement of people who are directly involved in the delivery of the intervention. The notions of setting clear boundaries, with a defined space and time to meet comes to the fore. Whakamarama is the shared understanding of the participants involved in the intervention. This should lead to an understanding beyond what the participants know and heightens their awareness of issues around them. Whakamana is the empowerment of individuals where they have the rangatiratanga to be able to continue the intervention when support has been removed (Durie, 2011).

A further challenge for teachers as participants and agents for integrating Te Ao Māori into educational contexts relates to the difficulty of translation of concepts into appropriate English words. Te Ao Māori involves ways of thinking, doing and being that are intrinsic and often very difficult to describe or define for non-Māori who like to see documentation with terminology and specific actions and timelines (Keown, Parker & Tiakiwai, 2005). To help teachers further understand Te Ao Māori and engagement of Māori students, Macfarlane (2004) developed The Hikairo Rationale. This is a bicultural framework for teachers to help engage Māori students. The seven key components are:

1.      Huakina Mai                      - provide an opening for students to engage.
2.      Ihi                                      - be assertive.
3.      Kotahitanga                        - working together.
4.      Awhinatia                            - helping and assisting students.
5.      I runga i te manaaki               - pastoral care.
6.      Raranga                                - weaving things together.

7. Oranga - vision of wellbeing for all.

Cavanagh's (2007) ethnographic study provides evidence that relationships are the central core for a culturally safe school and engagement of Māori. However there is a need to develop deeper understanding of the notions of relationships, restorative practices, and a culture of care, and how these influence the educational experience of Māori. Is it possible to create an education system that reflects and contributes to an inclusive society in Aotearoa New Zealand, a system that supports all teachers to provide the right support and inspiration to ensure all Māori achieve success and make positive contributions to their whānau, iwi and wider communities (McKinley & Hoskins, 2011).

*Whānau as participants*

Whānau are key participants in the education process. For education contexts to be successful, they must be based on research that legitimises and validates the practices and processes related to Māori whānau and ensure that tamariki achieve success as Māori, (Ka Hikitia, Ministry of Education, 2013 - 2017). A family's socioeconomic status and social class play a role in the education of children (Coxon. et. al. 1995). This notion has been explored by Bourdieu. First termed *cultural reproduction*, the notion of *cultural capital* can be defined as the transmission of ways of thinking and learning from one generation to another through experiences and interactions between members of those generations (Bourdieu & Passeron, 1990). In some contexts where there is a mismatch of ethnicity and social class between the school and home could have a dramatic effect upon the ability of students to successfully engage. This is illustrated in this quote -

*“...since the education system presupposes the possession of cultural capital, which few students in fact possess, there is a great deal of inefficiency in*

*'pedagogic transmission' (i.e. teaching). This is because students simply do not understand what their teachers are trying to get across. For Bourdieu, this is particularly apparent in the universities, where students, afraid of revealing the extent of their ignorance minimize the risks by throwing a smoke-screen of vagueness over the possibility of truth or error."*

(Bourdieu & Passeron, 1990, p. 114)

Based on this theory, a willingness to develop an understanding of the home environment and having a genuine empathy for whānau allows teachers to better connect with their students and families. If the social and cultural capital of the teacher is the same as that of the student, then bonds are formed immediately, giving rise to optimising student achievement.

Whyte (2005) suggested a multicultural educational continuum of extremes. At one end of the continuum, schools operate at a reactionary level, and at the other end, schools acknowledge, accept, and take seriously the nation's cultural identity. Reactionary schools may do social studies units on 'foreign' cultures and organise pseudo cultural events. These events will heighten curiosity but 'serious' schools will strive to increase understanding in order to foster an appreciation of diversity. Whyte (2005) also stated that schools are expected to reflect the character of their communities in their policies, procedures, systems and programmes by creating inclusive schools that reflect this community character. Schools need to go beyond tokenism and eliminate home-school mismatches and validate and authenticate the cultures and backgrounds of the students with the aim of meeting the developmental needs of all students in a safe, empowering environment. It is important to further our understanding of the experiences that Māori whānau have had that might reflect positive aspects of participation in their tamariki's education and schools.

The concept of Rangatiratanga (leadership) is important for whānau (Smith, 2011). The notion of power and autonomy, inherent in the term Rangatiratanga, provides participants the

opportunity to have a genuine input into their surroundings and environment that has a direct impact upon their life and ability to effectively function as part of a wider community. Rangatiratanga can work both from the 'bottom up' or 'top down' approach. However when hegemonic powers dominate in society a kind of 'metapower' or 'regime of truth' pervades society (Foucault, 1998). Foucault uses the term 'power/knowledge' to signify that power is constituted through accepted forms of knowledge, scientific understanding and 'truth. Therefore, the notion of power is harder to form when the 'truth' is determined by a group of people who are foreign to Māori students and their whānau.

Whānau now participate in a society that reflects the British model involving different classes and fostering unequal power relationships. There are significant mismatches in social, economic and cultural wealth. This is consistent with Bourdieu's theory of *cultural capital* that keeps minority groups subordinate to more powerful groups. Addressing change in power imbalances can only be achieved in shifts by influential groups as evidenced by Māori protesting over land rights (Coxon et al, 1995), and more recently against the proposed foreshore and seabed legislation. If Māori are to regain control over their language and culture, and ultimately the destiny of their people, ongoing action is needed (Whitinui, 2008).

The *whatumanawa* (seat of emotions, heart, mind) of this study is to assist and remind teachers, Principals, Boards of Trustees, school chaplains and whānau of the huge responsibility we have in growing the Māori leaders of tomorrow and the provisions that have been promised in legislation to attend to the achievement success of our tamariki Māori in Aotearoa New Zealand. Whichever group you choose to identify with, at the end of the day it is a conscious choice whether you want to 'do the right thing – mahia te mea tika' or not. It is evident from the growing number of Māori researchers who conduct research in this field that some schools continue to disregard these provisions and perpetuate the 'I am the JUG, you are the MUG' metaphor to teaching and learning> Similarly, that 'I' (the teacher) am the fountain of

knowledge. This predisposition is a competing tension against the ‘ngakotanga’ the essence of being Māori where learning is shared and in groups.

The overarching aim of this study is to provide insights into potential strategies and recommendations about how to best support Māori learners and their whānau in achieving educational success as Māori. The kaupapa for this study is based on the following questions which were used to guide the research in this thesis:

- What factors are key to Māori tamariki enjoying success in contemporary education settings?
- What are the key components that enable genuine engagement in education for Māori tamariki and their whānau?
- How might the enabling of genuine engagement in education support success for Māori tamariki?

The following chapter describes the traditions of kaupapa Māori research which underpins this study, alongside descriptions of the qualitative methodology utilised, and specific recruitment and participant information.

## Methodology

To examine the research questions in relation to primary school contexts, this study will use an ecological approach underpinned by kaupapa Māori research methodology. This will attempt to take into consideration the many variables and factors needed to successfully manage a class, identifying key groups of people and the nature of their interactions needed to increase student engagement and also identify outside influences that might impact on the engagement levels within schools.

### Underpinning Research Approaches

#### *Kaupapa Māori research*

A Kaupapa Māori research approach lends itself to investigating the education system in New Zealand through a ‘mana tangata’ lens. This includes adhering to tikanga Māori, holding close the principles and values of Te Ao Māori, acknowledging Māori history and future aspirations as well as linking with Western philosophies and approaches (Smith, 1998). Kaupapa Māori methodology challenges the educational inequalities for Māori, instigated by institutionalized racism, social class reproduction, symbolic violence and an unequal power status with Pākehā (Jones, 1986). Kaupapa Māori research prioritises Māori worldviews and status of Māori. Kaupapa Māori research is also critical and anti-colonial (Mahuika, 2008). It refuses to accept the common sense, naturally accepted assumptions and deficit-based conclusions that have been produced by researchers but rather investigates much deeper to discover the source of problematic issues facing Māori learners. It is important to note the following additional concepts described by Smith (1999) as foundational to kaupapa Māori research -

- It is culturally safe for Māori, involving mentorship of elders, and is culturally relevant and appropriate yet satisfying research;

- Is undertaken by a Māori researcher, not a researcher that happens to be Māori;
- Work that is grounded in a paradigm that stems from Māori world views, addresses prevailing ideology of cultural superiority social, economic and political institutions;
- Kaupapa Māori research is framed by discourses to the Treaty of Waitangi and the development of initiatives controlled by Māori;
- Non-Indigenous people have an obligation to genuinely support Māori researchers;
- Issues of control are linked to goals of empowerment that Māori people should gain control of investigations into Māori people's lives;
- Importance of the concept of whānau as a supervisory and organisational structure for handling research.

(Smith, 1999)

Kaupapa Māori research is also a transformative theory that meets the diverse needs of Māori, acting as a tool of empowerment and emancipation. To better understand the notions that underpin Kaupapa Māori theory, Smith (1997) identified six key principles -

- Tino Rangatiratanga - Self-determination
- Taonga Tuku Iho - Cultural aspirations
- Ako Māori - Culturally-preferred pedagogy
- Kia Piki Ake i Nga Raruraru o Nga Kainga –  
- Facilitation of socio-economic/home difficulties
- Whānau - the extended family structure
- Kaupapa - the collective and driving thinking

Therefore Kaupapa Māori research challenges, questions, and critiques Pākehā hegemony. It is the cultural practice of values of Māori. Māori operate from an exclusive knowledge source (Jones, 2009), and Kaupapa Māori research is a vehicle that uses this knowledge to challenge



the status quo, to ultimately bring about transformation (Pihama, 2002). There are many strengths of employing a Kaupapa Māori research methodology. These include -

- Providing an opportunity for Māori provide their narrative
- Empowering participants to a greater understanding of hegemony
- Collaboration around power sharing in the research relationship
- Extends greater control to Māori as participants. For example, use of karakia (prayer) to open and close a hui (meeting), whakawhanaungatanga – time for the participants to get to know one another, and the use of ‘kai’ (food) as a tool to make the environment ‘noa’ (safe), rather than tapu (restricted)
- Making space to exist within the context of dominant Pākehā relations
- Ownership rests within Māori communities;
- The potential to transform Māori existence for the better

(Tooley, 2000)

A Kaupapa Māori methodology provides an opportunity for Māori to have a culturally safe and secure environment to share their narrative. The importance of the term, ‘ka hokinga mahara ki ngā rā ō mua’, (we must look back to best formulate a pathway forward) is critical for Māori to create new learning, meanings and knowledge from oral story-telling and individual biographies traditions (Shopes, 2011). Key to this is how well the researcher understands their relationship to the participants and the material being researched. Culturally appropriate criteria when considering working with Māori, which is important for both the participant and the researcher as stated by Smith (2011), are:

- Ngā taonga tuku iho - they have cultural aspirations
- Mana Māori - they are passionate about nga mea katoa a te Māori
- Mana Whenua - they have direct whakapapa links to Te Tairāwhiti

- Tino rangatiratanga - having the strength to determine your own path
- Ako Māori - have a passion for culturally preferred ways of living
- Whānau - have an extended family structure and practice
- Kaupapa - have a collective vision for them and their whānau

Careful considerations and responsibilities for the researcher include:

- Mana Ki Te Tangata - respect for the individual.
- Manaakitanga - to create a warm and comfortable environment.
- Whanaungatanga - forming and sustaining positive relationships.
- Mahi Tū Pono - working with integrity and dignity.
- Kaitiakitanga - protecting the mana and korero of each participant.
- Ngākau Pāpāku - working with humility, we all are learners.

Other key factors to consider when working within a kaupapa Māori approach (Smith, 2011) include:

- Knowledge that belongs to everyone.
- Everyone's contribution is valuable, no matter how big or small.
- The group is as good as the least able member, Kaitiakitanga.
- All the knowledge goes into the group pool for the greater good of the group.
- More experienced help those with less experience – Tuakana / teina.

**Ka whawhai tonu mātou!**

**We will continue our fight**

Ranginui Walker (1990)

In summary, the current study was founded on Kaupapa Māori research philosophy and practices. In addition to this, a qualitative case study approach was employed. This involved interviews with participants, underpinned by sociocultural and critical race theories.

### *Sociocultural Theory*

Vygotsky's (1978) sociocultural theory of human learning describes learning as a social process and the origin of human intelligence in society or culture. The major theme of Vygotsky's theoretical framework is that social interaction plays a fundamental role in the development of cognition, with learning occurring at the level of interaction with other more experienced and competent people and the influences of the environment in which the interactions are located. Vygotsky believed that learning occurs when individuals make sense of their world by forming thoughts and opinions during their interactions with people and their immediate environments. Building on Vygotsky's research, Rogoff (2003) argued that a learner can also develop as a member of a group that is supported by more experienced individuals. Therefore, children's cognitive development is shaped by society through their interactions with parents, teachers, peers, siblings and others. Sociocultural theory supports traditional Māori approaches to learning such as tuakana-teina and the use of peer tutoring and reciprocal teaching strategies used in many classrooms today.

### *Critical Race Theory*

Critical Race theory originated from the United States legal system where it was initially known as 'Critical Legal theory' (Ladson-Billings, 1995). Critical Race theory recognises that racism is rooted within the very threads that make the fabric of the governmental systems, protocols and procedures within our society (Ladson-Billings, 1995). For example, institutionalised racism, the cloaking of hegemonic powers and reinforcing society's deep structural inequalities are prevalent within the dominant Pākehā culture. As a consequence it

continues to disempower and displace Māori, widening the unequal power relationship gap. Critical Race theory uses a critical lens to examine existing power structures within society, and recognises that these are typically based on white privilege. The theory also rejects the notion of meritocracy and the antiquated equation that hard work plus effort equals wealth, a successful life and privilege, because it is associated with the notion of power and exclusive pathways for a selected few. Under this theory we have been programmed from a young age to live our lives within a fabricated perception of meritocracy (Ladson-Billings, 1995).

### *Qualitative Case Study Research*

Qualitative research is to gather a rich explanation and explain the occurrence of interest in ways that educationalists can relate to, and that the research takes place in a particular context, a place and time and is socially situated. It is a real-world investigation of a phenomenon (the “case”). Bogdan and Biklen (2007) describe the following five key features of qualitative research -

1. Naturalistic – researchers spend much of their observation time in the environment of their participants because it is that critical context in which participants will enact their being, doing, beliefs, and values of participants’ behaviours ‘can be best understood when observed in the setting in which it occurs.’
2. Descriptive data – the fieldwork data takes the shape of words and/or pictures, rather than numbers.’
3. Concern with process – the question ‘why?’ is fundamental, as are questions asked at every stage of the research for example, why do certain conditions exist, what are the ‘common-sense’ assumptions and how did this happen? More importance is placed on the journey than the destination.
4. Inductive - researchers use the data to form new understandings of what is being researched.

5. Meaning – the researcher is able to develop a deeper meaning about the way people live, interact and make sense of their lives, ‘capturing perspectives accurately... the, ‘participant perspective.’ (p. 11).

Qualitative research can be complex and onerous, requiring a strategic approach to ensure efficient data collection and subsequent coding analysis. Researchers need to organise, manage and retrieve the most meaningful pieces of data (Coffey & Atkinson, 1996). Starting with large ‘chunks’ of data, and formulating ‘family’ codes for analysis into smaller data sets allows the researcher to rigorously identify and review key concepts or ideas, patterns and emerging trends. The researcher must link the ‘fragments of data’ to a ‘concept or an idea’ where common themes emerge, resulting in more specific ‘pieces’ of valuable information that can be better utilised by the researcher (Bogdan & Biklen, 2007; Coffey & Atkinson 1996).

## **Participants**

Thirteen Māori adults participated in the study. Each participant was born, bred, and living in the same regional rohe (area). The participants were four Māori Board of Trustees members, four Māori teachers and five Māori parents who had tamariki at local kura. The participants were purposefully selected (Patton, 2015) to maximise the richness of the information gathered. Selection was achieved with careful and thoughtful consideration to ensure research authenticity. Participants were individually identified based on their experience and knowledge of the education system. Each participant has whakapapa Māori (Māori ancestry), and were then personally invited to participate in the study. Structured individual interviews were conducted with each participant (see Appendix 4). These questions were designed to provide participants with the opportunity to share their stories related to the quality of the information being shared by the school in which they are located, how this is being shared and whether they have a voice in being able to openly express their view and opinions.

For Māori the notion of storytelling is a critical way in which knowledge is shared between generations, consistent with other Indigenous cultures around the world (Bishop & Glynn, 1999; Wearmouth et al., 2004). This oral tradition remains an extremely important and effective tool for transmitting knowledge from one person or generation to the next. The mana of the story is not in the story itself but the way in which the storyteller is able to bring to life the experiences being presented. Storytelling creates a sense of connectedness for the learner with their tipuna (ancestors) and manifests an intrinsic sense of pride of being a descendent from that person – ngā hononga tāngata, tātou ki a tātou – the connections of us all.

### **Data Collection and Trustworthiness**

All interviews were audio recorded, and then transcribed verbatim. Full transcripts were given to the respective participants who were asked to check the information for accuracy and to amend any stated information. Participants were asked:

1. Is there anything missing from the data?
2. Is there anything you would like to change?
3. Is there anything you would like to add?

(Stake, 1995)

When revising the data in an informal setting, participants were active in validating the data and analysis. Finding vital missing pieces from participants supports and adds value to the data collection. Further, there comes a point of ‘saturation’ where no new ideas become apparent and there is ‘redundancy’ where the same theme continues to be present. Although the process of data triangulation is best suited to multiple sources of data, the interviews in this study were conducted individually with three distinct groupings of participants – Māori teachers, Māori parents and Māori Board of Trustees members. This enabled the signalling of key common themes across the groups, providing a strength, validity and legitimacy to their kōrero (dialogue).

## **Thematic Analyses**

The final transcripts were then analysed using ‘inductive analysis’ where they were coded according to themes following the technique described by Hatch (2002). As the researcher I read through each of the transcripts and began to highlight over-arching themes. After further reading of the transcripts 4-5 sub-themes per overarching theme became apparent. These were coded into groups making it easier for the researcher to make sense of the data, which provided the framework for the findings presented in chapter four.

## **Ethical Considerations**

This study received approval from the University of Canterbury Human Ethics committee. Study information and the consent form (see Appendix 1) made it clear to participants that at any stage of the project they had the right to withdraw their participation and information provided. This reflects the notion of “Aroha ki te tangata” (Smith, 1999; Cram, 2000) which is the extension of aroha as a means to participate or not. Participant confidentiality and anonymity to others was a major safety undertaking in a small regional centre and it was critical to be vigilant regarding identifying interviewees. My role as the researcher was to work collaboratively with the participants within the wider community. This notion of collaboration is encapsulated in the following whakatau-ā-kī -

*“Nāu te rakau, nāku te rakau*

*Ka oti te mahi kei mua i a mātou.”*

*“With your stick and my stick combined*

*We will complete the work that lies ahead of us.”*

As the sole researcher, I viewed myself as having an outsider perspective. However, because of the relationships I have with many of the participants I could also class myself as an ‘insider’ and needed to be aware of the obligations this placed on me. These obligations included the need for ethical involvement, respect and humility (Tuhiwai-Smith, 1999). From my perspective I was conscious of eliminating any subtle or indirect pressure that could have been placed upon participants to meet the research project goals. Throughout this research I have been mindful of the notion of the ‘person being the heart of the matter’, which also underpins the intent of Article Three in Te Tiriti o Waitangi and is best embodied in the whakataua-ā-kī by Sir Apirana Ngata;

“He aha te mea nui o tēnei Ao

Māku e kī atu.

He tāngata, he tāngata, he tāngata.”

“What is the most important thing in this world?

And I will tell you.

It is people, it is people, it is people.”

This chapter has summarised the methods employed to undertake this study, in particular the kaupapa Māori research framework that provided the foundation for the study. The following chapter details both the overarching themes and subthemes identified from the data along with a range of quotes as evidence for these themes.



## Findings

This chapter reports the themes identified from the data obtained from the interviews and discussions with participants. The individual interviews were designed to canvas Māori teachers', whānau (parents) and Board of Trustees members' experiences and observations of Māori students achieving educational success or otherwise within their respective educational contexts. Participants were also asked to reflect on what conditions they thought were important to ensure that Māori students succeed at school. The following themes reflect the diverse 'waihanga whakaaro' (opinions / views) of the participants.

Four overarching themes and 12 subthemes were identified from the data. The overarching themes were Te Ao Māori, Tino Rangatiratanga, Ako and Tangata Whenua. Subthemes included whakapapa, tikanga Māori, cultural loss, racism, whanaungatanga, and effective governance. Each of these main themes and associated subthemes are presented below together with supporting quotes from the interview data.

### Te Ao Māori

The first overarching theme observed in the data was that of Te Ao Māori and the importance of its presence within schools in order for tamariki Māori to succeed as Māori. Te Ao Māori encompasses what we bring to our contexts as 'Māori' - our cultural capital, a Māori world view, encompassing attitudes, values and beliefs. This was succinctly summarized in this quote -

*Do I believe Māori culture language and identity is important to a Māori learner  
- absolutely.*

*Parent.*

Two subthemes of *Whakapapa* and *Tikanga Māori – Matauranga Māori* were identified within the Te Ao Māori theme. Each of these is described and explored further below.

### *Whakapapa – identity*

One of the most evident themes woven through all of the interviewees was the notion of whakapapa as the cornerstone to Māori students' learning and success as Māori. The notion of whakapapa translates to *identity* and *heritage*. The ngako (essence) of this can be best described as the connection to their whakapapa. The following quotes from Māori parents illustrate the theme of whakapapa -

*Māori succeeding as Māori would be basically learning about themselves as well, a history about Māori and learning about where they come from.*

*Māori succeeding as Māori is succeeding as who they are in their identity as Māori.*

This quote from a Māori teacher illustrates a potential strategy for increasing students' understanding of their identity and connection with their whakapapa –

*I tell you - connect them to their Maunga (mountain) you'll connect them to a whole lot more."*

*Teacher.*

This suggests that place-based learning is a potentially powerful approach for tamariki. By researching the significant landmarks such as maunga (mountain) and awa (river) are features that provide an opportunity for the listener to connect. For Māori, the oral tradition and cultural narrative is important to is one possible solution to strengthening the learning and success for Māori. To allow people to ask questions about certain tipuna, 'ko wai a Taharakau?', gives rise for the speaker to share about their ancestor. Collectively this allows the speaker to build a

sense of pride, belonging and place of their origin to whakamana (strengthen) their identity as Māori.

*That those children (Māori children) don't stand alone, when they are sitting in front of you in the classroom; they've got their tikanga behind them. When you pair this together with your focus on their tipuna and the tipuna wanting the best for their children, you realise you've got to find a way."*

*Teacher*

**Ko Māui Pōtiki, ko Au, Ko Au, Ko Māui Pōtiki!**

Māui Pōtiki is me and I am Māui Pōtiki.

To understand the above statement, it is vital to understand that Te Ao Māori involves a sense of interconnectedness with all living things. Even inanimate objects such as wood, tables, and chairs have a 'mauri' (life force) of their own which effectively sees them considered as living objects. This also gives natural phenomena like mountains, rivers, oceans the notion of *being*. Additionally, this can apply to those who have passed on. Although not physically living in the present, they are still alive when we make reference to them with the statement, Ko Māui Pōtiki, ko Au, Ko Au, Ko Māui Pōtiki! The characteristic traits that Māui Pōtiki, of being mischievous, challenging the 'status quo', a critical thinker and problem solver possessed are alive and well in many young Māori boys and men today. The notion of 'hianga' (mischievous) and 'tautohe' (argumentative) as written by Koro Ngāpo 'Bub' Wehi in his haka composition 'Māui Pōtiki'. These notions are present in many of our Māori boys, wanting to be mischief, not malicious but often choosing inappropriate time to do this, (Wehi, 2008). When teaching the haka, 'Māui Pōtiki' it is a perfect vehicle to validate our boys and their behaviours, not to justify. It allows the boys to connect to this tipuna, who did some amazing things and gives them a deeper sense of pride knowing they are following in the footsteps of someone important to Te Ao Māori.

### *Tikanga Māori*

The subtheme of *Tikanga Māori* is a mixture of the method in which something is done which is inclusive of the groups goals and values, and the ‘why’ that underpins the ‘how’. It is also noted that the term ‘ngā tikanga Māori’ replaces earlier terms such as Māoritanga and Taha Māori as the accepted term for Māori Culture, (Metge, 2015). This simple quote from a Māori parent encapsulates the theme of tikanga -

*Do you understand what being Māori is?*

It is important to provide an overview of what this term is as it can mean different terms to different people. The word ‘tikanga’ is a derivative of the words:

*Tika* - *the correct or right way*

*Ngā* - *more than one (plural)*

Therefore the notion of ‘tikanga’ is the correct way or process of doing things from a Māori worldview. To understand what tikanga Māori is, fundamentally as Māori we inherently carry the blueprint for all of these values.

Encompassed within tikanga Māori are all of the following values and aspects of Māoridom:

Whanaungatanga	- Relationships
Manaakitanga	- Hospitality
Kotahitanga	– Unity
Te Whakaute	- Respect
Rangatiratanga	– Self-determination
Mohiotanga	- Knowing
Maramatanga	- Understanding

Tuakana / Teina	- Scaffolding / supporting learners with expert learners
Kaitiakitanga	- Guardianship
Whakapapa	– Lineage / Identity
Wairua	– Spirituality
Mauri	– Life Force

When placed into situations where tikanga Māori can exist, we are then able put into practice these values. These values may not be used all at once but can work independently or co-dependently of each other. Tikanga Māori is the driver of all of these subsets and becomes the ‘kairaranga’ (the weaver) of these concepts and values. The interconnectedness and inter-relationships of all things Māori determines the quality of the outcome.

Striving to do what is right – ‘mahia te mea tika’ in what we do puts tikanga Māori to the forefront. This is the biggest pitfall and lack of understanding between Māori and non-Māori. Tikanga Māori is a set of systems, processes, beliefs and values that supersedes all physical elements and is the vehicle that drives the individual and groups at gatherings (Wehi, 2008).

For the entire notion of tikanga Māori to work is the letting go and allowing the process to drive as opposed to dictating terms. The conscious decision to practise tikanga Māori is the true beginning of non-Māori wanting to understand how, why, when, what, and where Māori do things and in which context suitable and appropriate for each setting. For example, at a hui-ā-whānau, have a space for greetings, introductions and kai (food). A Māori Board of Trustees member provided the following quote, which illustrated this notion -

*You need to go and put on a big kai and you make it a safe space and you get the right leaders in that community to tell the people to come and they will come.*

## **Tino Rangatiratanga**

The second overarching theme to emerge from the interviews was *Tino Rangatiratanga*. To understand the importance of Tino Rangatiratanga it is necessary to understand what it is, where it came from and how it was diluted to fit with Pākehā worldviews.

*"Rangatiratanga was confined to a subordinate power that in the current Treaty jurisprudence is largely seen as an interest right in certain properties and service delivery. That has never been the Māori understanding of ancestral power."*

Jackson (2005, p.11).

This was not the case for Māori. The notion of Rangatiratanga is derived from the word 'rangatira' (chief) and implies freedom, self-determination, autonomy in decision-making, mana and the hereditary Māori leaders of hapū and iwi. This suggests the key to becoming a Rangatira is through whakapapa Māori. The word 'tino' means very, quite, exact, true, really. Therefore the concept of Tino Rangatiratanga means total autonomy and self-determination by Māori for Māori. Jackson (2005) also stated that the concept of rangatiratanga involves connectedness and protection of history, identity and resources.

### *Power Sharing*

A key to effective power-sharing is humility with the implication that to develop the mana of someone else you first have to forego yourself and make the significant other the priority. The locus of control changes to a mutual relationship where both parties will grow and benefit (Wehi, 2008) This underpins the theme of power sharing and Tino Rangatiratanga that emerged where participants all shared stories where they felt they were being marginalised in a system that promoted Pākehā desires and interests. The following quote from a Māori parent is an example of the theme that was expressed by participants –

*The word is hegemony and my understanding of hegemony and especially within kura Auraki (mainstream schools) is that it disempowers the Indigenous people, it disempowers them and takes away our ability to seek independence and in other words we have got this Pākehā system, to protect where they are (Pākehā) and their status and fulfilment and they'd rather suppress and keep the minority.*

This theme also links with participants' desire for whānau to have a meaningful say in decisions affecting their tamariki's education.

### *Whānau Voice*

*Letting the whānau and the community have a say instead of being led by the directions of the Board of Trustees and the school. But for the whānau to have their say and what they perceive as success for our kids.*

Māori Parent

The subtheme of Whānau voice is illustrated by the quote above. Central for schools to be truly effective in meeting their legal, ethical and education responsibilities, is collaboration with their community. The aims of these collaborations should be to find out the dreams and aspirations of whānau, utilising an open and non-intimidating approach where parents, whānau and other key stakeholders have the opportunity to put forward their suggestions as to what they would like to see being taught at the school and how the school meets the needs of their tamariki.

*"Is this the agenda of the school or is this a co-constructed hui, where there is a culturally responsive pedagogy of relations."*

Māori Board Member

As the quote above suggests, this school community Board member expressed a need to clarify the intention of hui before committing time and energy to a kaupapa that might not be what it is perceived to be in the community. Upon following this up, this board member spoke of their experience being involved with boards where the locus of power was with the Principal and as a consequence was the foundation for all decisions.

*Wānanga making sure that kōrero is free and open between all peoples involved.*

Māori Parent

*Gives them (the school community) grounds to have a voice, especially Māori whānau.*

Māori Teacher

This also resonated with my experience as a teacher at a local kura kaupapa Māori school. The school held an open night which was a collaboration of korero by Board members, senior management, staff, support staff and whānau. The thing that has impressed upon the most from this hui was one whānau wanting ballet to be taught at school. This was quickly endorsed by the Assistant Principal stating, “If you want that for your baby, you put (write) that down.” It didn’t matter what type of activity it was, the mere fact that what was important was the suggestion from that whānau. The following quotes from Māori parents provide further evidence for the subtheme of whānau voice.

*Speak their language, speak their tongue, and don’t use sophisticated jargon.*

*Come to their level.*

*You have to establish and create the environment where you’re having those kinds of joint conversations.*



*More Māori whānau would be actually more involved in consultative and actually creating a space for things if they were well informed.*

The need for open and transparent communication is imperative for all key stakeholders and needs to be conducted in a way where whānau do not feel inadequate or intimidated. The environment created for these shared discussions will also be a huge determining factor in the quality of the dialogue and the quality of the outcomes.

### *Cultural Loss*

The notion of cultural loss as experienced by Māori since the arrival of Pākehā has been and still is the largest contributing factor perpetuating the assimilation and colonisation of our people, (Mutu, 2011). The evidence from the interviews indicates that cultural loss is still alive and well today. Although we have Māori Education strategies such as Ka Hikitia and the supporting literature from Māori educationalists, the problem still remains and has been perpetuated by a *few* that impact *many*. As Macfarlane et al., (2007) stated -

*“...the relationship between Māori and Pākehā (people of European ancestry) in Aotearoa New Zealand has not been characterised by partnership and power-sharing, but rather by political and social domination by the Pākehā- majority”.*

(p. 66)

The following statements from Māori parents show their knowledge of a system that does not take into consideration the cultural learning experiences or needs of Māori children (Macfarlane et al., 2007). They elude to the fact that tamariki Māori will get pushed to the side if their view and values do not match that of the people’s culture that run the school.

*It leads to an unsuccessful life for our kids (tamariki Māori) basically because they fit in that category that the school says these are your beliefs, these are our beliefs, if you don't want to come to the party well you're just going to get pushed to the side.*

*I see inequality in a race thing, I see it in a cultural context a lot, especially our young Māori because they've been displaced.*

*You see Māori children who go off the rails because of their sense of not knowing who they are or where they belong.*

The outcome for tamariki Māori who have not been exposed to their culture, language and identity within their educational experience is all too familiar. Their lives are likely to be limited as a consequence of not being culturally engaged, therefore being disengaged, and limit their life opportunities to secure their employment of choice rather than their employment of necessity.

### *Racism*

The subtheme of racism is illustrated by this quote from a Māori Parent –

*They (the teacher) can reinforce that, they have the power to reinforce that by even the look on their face of disdain towards Māori things can have a lifelong impact on a child. What we're talking about here is racism really. And that racist attitude is in our schools, it is many of our teachers.*

Racism in Aotearoa New Zealand is nothing new. Mutu (2011) described racism as the attitudes and ideologies that result in acceptance of racial superiority that involves inequities, inequalities and injustices based on race. The marginalisation and discrimination due to

difference in ethnicity is and has been rife since colonisation. Whether it is internalised racism, interpersonal racism, institutional racism and societal racism the negative impacts upon the person, whānau and future generations are far reaching. In recent times the notion of racism or the detrimental effects of racism have been promulgated by Māori theorists such as Margaret Mutu with her transformative kōrero in working towards emancipating Māori.

Bottrell and Goodwin (2011) argued that Māori views, values and practices have never had genuine representation within mainstream education, nor have these been validated and legitimated within the education spheres and as a consequence Māori learners for generations have had to assume an extraneous education experience that forced Māori to become something that was not inherently them – a cultural and education mismatch and disconnect. Bottrell and Goodwin (2011) also describe Māori children having to leave their Māoriness “at the school gate to participate in education (mainstream)”.

The majority of participants were concerned about the amount of perceived ‘power’ that schools and teachers had, which was used in a way that had negative impacts on their children and Māori children in particular. The distressing feature of this kōrero is the ability of our whānau to articulate their reality, using words like *reinforce*, *disdain*, and *racism*. One parent described how their two oldest children attended a mainstream school, with a ‘kaupapa pākehā outlook’ and found neither the teachers nor the school had culturally responsive approaches to meet the needs of their children. Although they seemed to achieve well academically, the divide between mainstream and kura kaupapa was evident for their youngest child who attended a kura kaupapa where she excelled both academically, socially and more importantly for them - culturally. This parent describes the difference as:

*My older two came away from school not seeing or not experiencing that value (of Tikanga Māori me Te Reo Māori) and our youngest one came away from her school believing that it's normal and everyone has that and there's no question*

*in her mind that Māori culture, language and identity is important to them.*

*That's the difference.*

## **Ako**

The third overarching theme identified was *Ako*. The notion of *Ako* is the reciprocal nature of education where both the teacher and learner are actively engaged in both teaching and learning processes. Although in a Pākehā world the teacher is typically seen to be the 'fountain of all knowledge' (Bishop & Glynn, 2000) and the 'pedestal' as sometimes viewed in the classroom, in the Māori world, this is not the case. A person, whether it be a child or an adult, who has more knowledge within the learning context would be viewed as being the *tuakana* and the person with less knowledge would then become the *teina*. Therefore the role of the *tuakana* is not determined by age, but by expertise and knowledge. The three subthemes identified within the *Ako* theme are mismatch between teachers and the school context and the needs of Māori tamariki, whanaungatanga, and whakamana Māori. The following quote illustrates that need for matching between teachers' attitudes, knowledge and skills and the needs of Māori –

*Teachers need to have the right skills, so you know whether they're Māori or Pākehā the most important thing is that they're versed in Māoritanga, they're versed in Te Reo and they also have a connection to the whānau.*

Māori Parent

## **Mismatch**

*There are even Pākehā kids in our kura who know more about being Māori than the leaders (Senior Management) at our school.*

Māori Teacher

This subtheme of mismatch in terms of ako is underpinned by the assumption that what is good for all students is good for Māori. This is a well-worn statement. It is clear from the Māori teachers interviewed that they experience frustrations and disillusionment with the status quo within their school.

From Māori teacher participant perspectives it was clear that their colleagues lacked an understanding of Māori students and their whānau. One teacher stated that this school had a positive reputation, with good academic achievement levels, but for those children in the ‘too hard basket’ the system lets them down. He stated these children are ‘*good kids, with good hearts - just misunderstood*’ and they needed someone that appreciated them for *who* they were and not *what* they were for other teachers. This teacher, who is a strong Māori male, took on the challenge of supporting these tamariki, mainly Māori boys, who were disconnected and disengaged in their former classes, taught by mostly middle class Pākehā women (another source of mismatch), who are now engaged and like coming to school.

*There’s a mismatch in perspectives with teachers. I think some teachers have just to go.*

Māori Parent

This section looks at the mismatch between the individual and the school, senior management team and the influence on tamariki Māori.

*At my son’s school there was seventy-three percent Māori children who attended this school and not one dime was spent on any programme that was Māori based or related. What was more shocking was the total arrogance and blatant disregard to not want to do anything for Māori children and their whānau, and yet schools like this are still operating*

Māori Parent

It is interesting to note that this parent also mentioned that out of over 300 children with nearly two-thirds Māori, there were no Māori teachers to intrinsically meet the needs of Māori children. Although a perceived 'good school' the mismatch of teaching staff to Māori students is startling and a likely contributor to many challenges and issues related to student learning and engagement.

### *Whānaungatanga*

The subtheme of whānaungatanga translates closely to *relationships* or *connectedness* (Moorfield, 2016). Closely intertwined within this concept are notions of engagement, mutual respect and trust. These need time and shared experiences in order to develop. The notion of reciprocity is essential, similar to the notion of *koha* (gift). In modern society koha is given to help with the running of the hui (gathering) and what the tangata whenua deems in terms of priority at that time and place. In future events this act is reciprocated to keep relationships sustained and healthy. This will continue in future years and future generations galvanising the connection and relationship between both parties. Macfarlane et al. (2007) describe how teachers are able to develop whānaungatanga by creating opportunities for students to learn about who their teachers is as a human being (e.g., their interests and family) and to ensure that whānau are involved early and throughout the school year. The following quote from a Māori Teacher highlights their recognition of the importance of relationships with tamariki -

*Kia ora Matua. How are you doing? My assessment is seeing the smiles on their faces for me that's telling me that they're engaged in the environment that I'm trying to create and it's not a database or anything like that, it's not statistics, it's just genuine engagement of the relationships that I have with my kids.*

Throughout Te Ao Māori there are notions of connectedness and making links through our whakapapa (geneology). For example, mihimihi, pepeha, mōteatea (ancient song), waiata (song), and haka. These practices include innate sense and appreciation and mutual respect for tipuna (ancestors), hapu (sub-tribe) and iwi (people). Having an understanding and appreciation is a platform to begin a relationship. The question here would be, how can non-Māori teachers become more understanding of and empathetic with Māori teachers and learners? However, it isn't just with tamariki Māori; it is also having the desire to create a positive reciprocal relationship with their whānau as illustrated by the following quote from a Māori parent –

*The number one for me is a relationship with them (tamariki Māori)*

The following statement highlights the importance of the extended whānau as a contributing factor to success for their tamariki. The adage 'it takes a community to raise a child' comes to the fore. The need to meaningfully engage whānau in a way that embraces and acknowledges their lived experiences and circumstances validating their existence would go a long way to seeking their whānau aspirations for their tamariki.

*Without whānau engagement I mean we're talking about wanting to see my kids succeed and reach their dreams and goals and aspirations. They need their mother, they need their father, they need their aunties, uncles, grandparents, cousins, brothers, sisters, you name it they need the whole whānau around them to help guide them along the way.*

*Māori Teacher*

## *Whakamana Māori - Enabling Potential and Respect*

*I am engaged in a way that I am considering my own path and my educational journey and I've got a sense that I can actually decide what's good for me.*

*Māori Parent.*

The notion of 'whakamana' is the act of positioning someone or something higher than you, which in turn places you in a lower place. In so doing the focus is on trying to lift whoever or whatever it is that needs help. This act is the desire to want to help others where it can be mutually beneficial. It also indicates a sense of wanting a partnership where the power is shared across both parties. This is a conscious decision.

*It should be part of every school; Māori culture, Māori language and Māori identity should be part and parcel of every school.*

*Māori Parent.*

The notion of respect (te whakaute) can be observed within whakamana. The foundation to whakamana someone is the common ground of mutual respect for one another. This is built over time, interactions, problem solving and facing adversity. These experiences reinforce the relationship between parties and it is here that the whakamana process can begin.

*So Māori need to be told in order for Māori to truly succeed - You are in charge on this, so you help us build a framework that will work.*

*Māori Parent.*

Closely linked to 'whakamana' is the notion of having the 'mana' (internal and spiritual strength and power) to take control of what you are able to, to forge a way forward into the



future. This part directly relates to the potential that everyone has and seizing the opportunity when you are in a secure position to move forward, contributing positively in society.

## **Tangata Whenua**

The fourth overarching theme of *Tangata Whenua* is about equity for Māori, and the obligations that are enshrined within legislation and policies. The three subthemes identified from participants' kōrero and presented below are Te Tiriti o Waitangi, Ka Hikitia, and Effective Governance.

### *Te Tiriti o Waitangi*

Te Tiriti o Waitangi is the basis for ALL things Māori to have their space as a valued and important place in Aotearoa New Zealand. The Treaty provides the moral and aspirational obligations for all state departments to adhere to and follow the principles of Te Tiriti o Waitangi. As stated by the Human Rights Commission (2010), treaties form the foundation for strengthening partnerships between governments and indigenous people. The Ministry of Education clearly references adherence to Te Tiriti o Waitangi in policy documentation. For example -

*School boards are Crown entities, and as such are responsible for governing their individual school. Being government agencies, boards are responsible for keeping to the guiding principles of the Treaty of Waitangi.*

(Ministry of Education, 2013b, p. 4)

Macfarlane (2009) discussed Te Tiriti o Waitangi as containing the three underlying principles of *Participation*, *Protection* and *Partnership*. These principles link clearly to educational contexts. *Partnership* implies schools partner and engage with the whānau. *Protection* suggests protecting and enhancing the wellbeing, identity and self-concept of the child. *Participation*

relates to enhancing the classroom curriculum to support presence and learning for the tamaiti. It was evident from all of the interviews that participation for Māori is limited by the attitudes and ethos of the school.

*We don't want these people (Māori people) to have an idea that they can achieve. We just want to keep them down so the power's left in the hands of those Pākehā.*

Māori Parent

In terms of protection, most schools were reported by participants to do well with supporting activities such as Kapa Haka, Kī ō Rahi, Mau Rakau and other tikanga Māori-based activities that expose all children to these taonga. Schools view this as a vehicle to better engage their Māori children, whilst building an understanding and acceptance among their non-Māori students. However, these activities are not part of the everyday curriculum and for most schools rely on the skill and expertise of either a teacher with a Kapa Haka background or people from the wider school community to assist with the running of these programmes. This in turn shields teaching staff from opportunities to be actively involved, learn, appreciate and begin enjoy the beauty and creativity of things Māori.

Finally, with regards to the principle of participation, the notions of inequality and inequity were strong messages voiced by participants. Children, and Māori teachers for that matter, were reportedly forced to conform to the way of the school, which in most cases is a mismatch with the cultural capital of the child as articulated by this quote from a Māori Parent -

*It's not an even playing field. Not everything's equal. People don't get equal access. The 'norm' is failing our kids. The 'hedge monitor group' – Gatekeeping. One size fits all. I believe there's a lot on inequity within the education system.*

## *Ka Hikitia*

The subtheme of *Ka Hikitia* was apparent from participant data. *Ka Hikitia* is the New Zealand Government's Māori Education strategy. The term translates to *lift up* or *to rise* and alludes to the fact that something is perceived as being below or lower with a need to be lifted or to be raised up. Could this be another clever way to mask the policy's good intent to justify the plight for Māori in the New Zealand education system?

*I'd be interested to know how many Māori whānau have read Ka Hikitia and Supporting Education Success as Māori - and are aware of what's in them and have had a comment to it.*

Māori Parent

The emerging messages thus far have been categorical in the enduring struggle of Māori in accessing an equitable education in New Zealand. *Ka Hikitia* was first released in 2008 to address the growing tail of underachievement for Māori learners. The notions that underpin *Ka Hikitia* is the success for Māori learners when they are exposed to an education that best reflects and connects with their language, culture and identity. It actively encourages schools, teachers and Boards of Trustees to re-examine what strategies, programmes and initiatives in order to raise the achievement of Māori students within their school.

*"We know Māori students do much better when education reflects and values their identity, language and culture, and this is a central focus within Ka Hikitia – Accelerating Success 2013–2017."*

(Ministry of Education, 2013a)

## *Effective Governance: Supporting Education Success as Māori*

The role of governance within schools was designed to ensure that every school had an even cross section of its community to evenly represent all key stakeholders. It also was a way to secure key skill sets for the skills to help support the operation of the school. Over time the role of Boards was to monitor the academic progress of their students and in recent times they have taken on the responsibility of Māori and Pacifica achievement. Participants noted the importance of the Board of Trustees in ensuring each school meets the needs of Māori students and ensuring that whānau were connected with and informed about school - .

*The strategic direction of the school should be driven by the Board and then the operationalizing of this should be the Principal and the management team.*

Māori Parent

*For long periods of time our people, our whānau, our communities have been uninformed.*

Māori Parent

Consulting the school's community as to their dreams and aspirations for their tamariki should be a critical component in developing a framework for the school charter. The Board of Trustees is responsible for consulting with the school community, including the Māori community.

Boards of Trustees are responsible for the strategic direction of the school and ensuring that the parent body and wider community of the school have representation in decision-making affecting many aspects of current and future school life (NZSTA, 2016). This representation should reflect the demographic make-up of the school. All Board members should also be

aware of the ministerial initiatives that are available to schools to support and enhance their position. Boards are also responsible for keeping abreast and being aware of the latest Governance based initiatives and innovations (NZSTA, 2016).

In summary, this chapter has summarised the four main themes and associated subthemes that emerged from participant interview data. Within these themes of Te Ao Māori, Tino Rangatiratanga, Ako, and Tangata Whenua, and subthemes, participants described their experiences, observations and thoughts. The exemplar quotes provided in the chapter provide evidence of participants' mana, in exercising their right to share their narrative and their hopes for the education system of Aotearoa New Zealand to support the aspirations of Māori tamariki, their whānau, and the future of Māori culture. The following chapter provides further discussion of these findings along with some limitations of the current study, and recommendations for researchers, educators and policymakers in Aotearoa New Zealand.

## Discussion

This study set out to explore the underlying factors needed to ensure tamariki Māori achieve success in the education system. Utilising a kaupapa Māori approach the researcher canvassed the views and experiences of a group of Māori parents, teachers and members of Boards of Trustees. Participants were asked for their insights into potential strategies and recommendations about how to best support Māori learners, and their whānau, in achieving educational success as Māori. A thematic analysis of interview data resulted in the identification of four main themes of Te Ao Māori, Tino Rangatiratanga, Ako and Tangata Whenua. Each of these themes and associated subthemes are further discussed below.

The first main theme identified from interview data was Te Ao Māori along with subthemes of *whakapapa* and *Tikanga Māori*. The following section will consider the concept of whakapapa raised by participants as well as implications of findings from a Te Ao Māori perspective based on the notion of tikanga Māori. The subtheme of whakapapa relates to an individual's identity and their connection with the past – people, places and concepts of spirituality. The inherent nature and spiritual connection to the natural elements is a connection beyond the physical world and provides the platform for ALL Māori people to operate from. The Māori proverb “Ko Au te Awa, Ko te Awa Ko Au - I am the river and the river is me”, encapsulates the essence and inherent being of Māori. The whakapapa and pepeha of an individual serves two purposes. Firstly, it allows the speaker to let others know where they are from. In Te Ao Māori we constantly look for ways to connect to others through similarities in our whakapapa and pepeha and give that sense of belonging and relatedness to each other. The other facet of the pepeha (see below) is to provide the roots to where you belong (tūrangawaewae), to be able to stand with pride stating where it is you hail from. It is here that the deep sense of self and belonging is found -

I te taha o toku Māmā

Ko Puketapu toku maunga  
Ko Te Arai toku awa  
Ko Te Pāhou toku marae  
Ko Te Poho o Taharakau toku whare tipuna  
Ko Poukokonga te ripo  
Ko Matākakā te taniwha  
Ko Tākitimu me Horouta oku waka  
Ko Ngāti Maru toku hapu  
Ko Rongwhakaata te iwi

It is important to note the words that make up this pepeha are not mere words but a ‘karanga’ (call) to all of these people both alive and deceased as a ‘tohu hononga maumaharatanga’ (sign of connectedness and remembrance). These names have their own ‘mana’ and ‘wairua’ and as such, can be called upon when needed.

For the Māori boys and men of the East Coast – Te Tairāwhiti / Tūranganui-a-Kiwa is a very special place as we can lay claim to Māui Pōtiki being a direct descendant of ours as he hails from Te Tairāwhiti / Tūranganui-a-Kiwa as stated in this section of the haka -

**“E pātai ana hoki ngā iwi**

**Nō whea a Māui e?**

Nō kōnei ake rā a Māui Pōtiki

Tēnā tirohia kei runga o Hikurangi tōna waka

Nukutaimemeha tōna waka e takoto ana.”

**“The question is asked to all iwi**

**Where is Māui from?”**

“Māui Pōtiki is from HERE (East Coast – Te Tairāwhiti / Tūranganui-a-Kiwa)

His waka has been seen on top of the mountain Hikurangi

The name of his waka is Nukutaimemeha lying on top”

Māui is similar to us in many ways and we can appreciate this. We also can connect with him as a direct descendant. This is a very powerful tool when engaging young men from the East Coast to remind them that important tipuna have gone before us to pave the way for our today. This important concept of whakapapa and ensuring students are supported in developing an understanding of their whakapapa links clearly with the work of Nash (1997) who states that when Māori students see and experience their culture within education settings their levels of achievement are higher. This was further supported by observations of participants in the current study as illustrated by this quote from a Māori parent –

*It's the ones who are disenfranchised, who lack the identity, the ones who don't know who they are, where they fit in society, they're the ones who are having problems with all the other subjects. So you fix that problem up all the rest will fall into place, you've got a happy child going to school they know who they are, they have pride, they're happy with who they are and they're proud of what they are. Then you can start teaching them other stuff.*

This finding is also consistent with those of Bevan-Brown (2004) who reported that whānau desire to ensure that tamariki experience education where Māori identity and culture are present and valued.



## **Tikanga, and Tekanga – The Truth vs The Lie.**

The second Te Ao Māori subtheme of *Tikanga Māori* has many different meanings for different people. It is born out of mātauranga Māori and defines processes as being correct or true with precedence being given to ensuring that tikanga is upheld and followed as best as possible. For many it is a choice whether to do this and the underlying notion of respecting matauranga Māori. In essence it means the right, fair, just and proper way of conducting yourself and following a set practices, protocols and procedures as set out by something or someone of a higher power. The term ‘kei a koe te tikanga’, loosely translated as “the choice is yours”, typifies that it is in fact the choice of the person, organisation or participant(s) to choose whatever it is they wish to follow and how they follow the tikanga that is set out before them. This term is consistent with the egalitarian nature that forms the basis of the education system in Aotearoa New Zealand. That is believing in or based on the principle that all people are equal and that a need to recognise difference across is imperative. However, as reported by participants in this study, this has not been their experience. This concept of choice in relation to Tikanga Māori will now be explored from the perspectives of the child, whānau, and the school including the Board of Trustees. Two additional terms of *tekonga* and *tikonga* will be presented as concepts describing educational contexts, which are yet to develop awareness of or focus on *tikanga Māori*.

In contemporary times, the choice of which school whānau choose for their tamariki is now not solely based upon the school that is closest to their home nor the school that has historic connections to their own schooling as a child. Whānau are becoming much savvier in choosing a kura that best reflects their own values and beliefs, that has the commodities that best mirror their parental dreams and aspirations they have for their children. Some parents view themselves as ‘consumers’ who are looking for the school that best suits their needs and desires. In other words, whānau now have the power to offer their feedback to the school, by ‘using their feet’ – leaving the school as a response to the lack of reciprocity – communication,

transparency, and genuine desire to engage whānau in establishing their dreams for their children. From personal experience, this is a tumultuous time for whānau who find themselves in this position. Many questions and issues arise. For example, am I doing the right thing? Is the grass greener in the other side? Do I take the leap of faith for my tamariki? “If I am able to, and could it make a positive difference for my child” were often contributing questions to make a move. This locus is the rejection of anything less in terms of the very best education experience for their child. Looking for a school that embraces and openly follows tikanga Māori for Māori students in short is the foundation for Māori educational success to blossom.

However, there are many whānau who do not experience the circumstances that provide for this choice or flexibility so must remain with their current Kura. Every parent’s belief is that the school they choose will achieve their goals and dreams for their children. In most cases schools do a great job. In other cases some schools do a very poor job at best. It is here that parents and whānau have a choice of where is best for the child. The tikanga to remain within the school albeit circumstantial still rests with the whānau and their choice to stay or go. This is still an empowered position to be in as they are still the architects of their child’s educational journey. The notion of tikanga will now be considered from the perspective of schools, this being the Principal, Senior Management and staff.

Schools are bound by National Standards to ensure that every child within their school is given every opportunity to achieve according to this standard (Ministry of Education, 2016). However, schools are also bound to meet the expectations of Ka Hikitia, where notions of, and practices that support identity, culture and the implementation of Te Reo Māori programmes for Māori whānau and tamariki are at the forefront of the school when delivering the everyday curriculum. Again, in many schools this is done very well. For example, the author currently works within a mainstream school with a bilingual unit, where Te Ao Māori is ALIVE, actively taught, and is understood and valued as the taonga it is. The Tumuaiki, Management and Governance of the school all contribute to ensuring the school embraces Te Ao Māori. The

desire and choice to meet the diverse needs of Māori whānau and ALL learners is a model for ALL schools to target their curriculum. Regrettably some schools fail to implement anything Māori for their Māori students as illustrated by feedback from participants. This was illustrated by this quote from a Māori teacher –

*We've got mainstream schools that are actually suppressing or undervaluing the culture, language and identity of Māori. That's the difference. Māori culture, language and identity don't do it to mainstream. Mainstream does it to Māori.*

The most important factors for Māori to succeed in any educational setting is to have the institution recognise and acknowledge the language, identity and culture of Māori (Bishop & Glynn, 1999), in particular, the importance and recognition of the iwi that has mana whenua (tribal / tipuna land authority) where the school is situated. We are left to ponder how much richer would the lived experiences of Māori students and their whānau be if their kura worked actively on ensuring that Māori culture, language and identity were viewed as taonga. This issue also highlights the importance of making the right decisions for Māori students. The ultimate responsibility for these decisions rests with individual Board of Trustees in their governance role, which is enshrined in legislation and policies.

The contrast between schools that follow and do not follow tikanga Māori is evident. The choice whether to do what is right – tikanga - in terms of providing the necessary environment for tamariki Māori and to set the right conditions to enhance their learning is imperative for Māori success. This involves understanding and supporting notions of identity, culture and language as stated in 'Ka Hikitia' – this is what is 'right' and 'just' for Māori. However, what about schools that do not follow tikanga Māori? Can they be left to carry on in their own ways and be left or ignored? Or can they be pointed out and held to account for their practices?

*“...the Education Review Office’s (ERO) 2010 report found that a large number of schools did not review their performance around Māori student achievement and did not make use of the evidence about what works to promote success for Māori students. Boards need that information to make informed decisions and set clear directions for Māori education success.”*

(Ministry of Education, 2013c, p 3)

A relevant term here is the notion of *tekanga*. *Teka* (Modifier - false, untrue;) (Moorfield, 2016). The use of this term demonstrates that power of Te Reo Māori, where with the replacement of one letter can change the entire meaning, context and significance of the kupu. With the addition of the suffix - ‘nga’, changes the verb into a noun. These nouns usually mean the place or the time of the verb's action. Therefore the term *tekanga* means, the wrong procedure, the wrong custom, the wrong habit, the wrong lore, the wrong method, the wrong manner, the wrong rule, the wrong way, no meaning, a hidden agenda plan, incorrect practice, selfish convention, false protocols - the system of values and practices of authoritarian, hegemonic people that serve to meet the interests of the dominant group – white New Zealanders. Furthermore, the notion of *tekanga* is dependent on the interactions of other key stakeholders and Māori. This theory becomes active when there is a mismatch with the decisions of policymakers, governance bodies and management of schools with the *tikanga* of Māori people. When there is a discrepancy with these two, the notion of *tekanga* becomes apparent and highlights and exposes the agenda of the school.

The Ministry of Education released a series of documents aimed at supporting schools in the area of raising levels of academic achievement - especially for Māori. One of these documents released targeted Boards of Trustees *Information for school boards of trustees; Effective Governance; Supporting education success as Māori* (Ministry of Education, 2013c). This document is intended work in tandem with the principles of Ka *Hikitia*.

*“Boards of trustees are accountable for the performance of their schools and kura. The key focus of their role is raising student achievement. This is particularly important when we look at the success of Māori students in our education system.”*

(Ministry of Education, 2013c, p 3)

This document is a guideline to Boards of Trustees to better help them to support Māori learners and ensure from a governance perspective that Māori learners and their whānau are given access to the appropriate resourcing. Primary schools will be held to some account when their students go on to high school. If the foundation of the child has been well constructed, their mātauranga has been well nurtured and fostered then achieving NCEA Level 2 or better is a possibility. However, the direction of some schools is determined by a minority of people – ‘the power players of the school’ and the ‘closed door’ discussions of the Governance and Management of the school. This approach can result in limited or even no recognition of anything Māori. Although the school might be meeting the National Standards for a majority of children who attend their school, they miss the opportunity to build Māori tamariki from the inside out.

The *tekanga* here is the disregard to utilise or make allowances for the provision for Māori initiatives like Ka Hikitia, from a management perspective and ‘Effective governance - Supporting education success as Māori’, from a Board of Trustees perspective. Boards of Trustees are accountable for the performance of their school. Although the key focus of their role is to raise student achievement, for Māori this can be enhanced and achieved through the validation of ALL things Māori being alive and living within the school. The Board is responsible for leading and supporting the changes that will allow Māori students in any school the opportunity to achieve education success as Māori. In many schools, these changes are already well underway and many schools appear to be doing a very good job of intertwining the cultural dimension.

Whether a school has only a few Māori students or Māori students are the majority, every Māori child has the moral right to an effective education under the Treaty of Waitangi, and their success is critical to New Zealand's school system. If the system addressess the disparities that Māori face then the outcome would be positive for the country where we have more citizens contributing to our society.

### **Tino Rangatiratanga**

Tino rangatiratanga and the ability to have autonomy over the decisions that affect the educational experiences of tamariki Māori is paramount for whānau Māori. It is also inclusive of the notions of having power, authority and having a ‘voice’ – specifically with regard to making decisions and what is deemed and valued as knowledge. A critical aspect of this section is the concept of power-sharing with regards to the types of information that the school chooses to disseminate to the school community. This also ties in with the previous section about choice, whether that is *whaitikanga*, following the right path, or *whaitekanga*, following the path that benefits a few. It also must be stated here that there is potential to empower or disempower people and whānau, depending on the stance of the people in control. The notion of Tino Rangatiratanga has particular relevance to education for Māori as described by Macfarlane et al., (2007) –

*“Rangatiratanga refers to becoming an effective and competent teacher. Developing skills, gaining knowledge, and working diligently, are significant expressions of rangatiratanga. Teachers with mana (integrity and dignity) possess a demeanour of dignity and respect, and recognise and develop the mana of the child, particularly in the way they interact with them. Teachers are encouraged to scan the classroom, to use antecedent behaviour management*

*strategies such as effective body language, making eye contact, using physical proximity, displaying confident demeanour and assertiveness.”*

Macfarlane et al., (2007, p 67)

The notion of power sharing is just that, where power is shared across all stakeholders. However, it is evident from the participant interviews that this is not the case in education in Aotearoa New Zealand. It is obvious that these quotes demonstrate a plight for Māori in education where there is a dominant group determining all of the decisions and what is best for who and what should be taught without due consideration. To this end, the education system in Aotearoa New Zealand has played a significant part in effectively decimating Māori language and culture (Bottrell & Goodwin, 2011).

The destructive nature of mainstream education as we know it today, as outlined by the interviewees, continues to be the wrecking ball for Māori learners and their whānau. The whole notion of being subservient to a perceived better; ‘white’ way is an attitude that needs urgent review, reconsideration and reconfiguration of the system that perpetuates these practices. Power sharing implies a partnership where co-construction of ideas is completed. Therefore, for Tino Rangatiratanga and power-sharing to be present, consideration for the following points as outlined by Jackson (2010) must be well-planned and provide power to *define, protect, decide* and *develop* -

- Power to define – that is the power to define the rights, interest and place of individuals and collectives;
- Power to protect – that is the power to protect, manaaki and be the kaitiaki for everything and everyone within the polity;
- Power to decide – that is the power to make decisions about everything effecting the wellbeing of the people; and

- Power to develop – that is the power to change to meet new circumstances in ways that are consistent with tikanga and conducive to the advancement of the people.

These refined aspects of power provide us with a clear reminder of the areas of education that need focus in order to ensure the rights of tamariki Māori, their whānau and that tino rangatiratanga is practiced and maintained for current and future generations. This also relates to the preservation and transmission of mātauranga Māori.

### **Ako Matauranga Māori**

At times, the path travelled by Māori has been a lonely, desolate one with little hope within the tunnel of darkness (Coxon et al., 1995). With no light in sight it often brings a sense of disillusionment, despair and total frustration at what seems to be a mountain too great to climb. Questioning white middle class hegemony is never easy for a voice of the minority and having to endure resultant personal attacks based on emotion rather than reason, whilst trying to retain composure, is testing to say the least. However, the overarching goal for the greater good for Māori to experience true equity is worth withstanding those challenges. This is an ongoing fight to protect, enhance and transmit mātauranga Māori for future generations.

The relationship between a student and teacher is one that will ultimately determine the outcome for the child. In some cases the match with Māori teachers with Māori children results in an innate connectedness that gives rise to the children to achieving academically, culturally and at sport. This is even more pronounced when there is a Māori male for the Māori boys in the class. However in some cases when you have Pākehā teachers in front of Māori children, it opens the door for a relationship mismatch to occur. The lack of understanding for other Indigenous cultures within the class is detrimental to the overall growth of the child. The notion of ‘whanaungatanga’ is central to this kōrero. However to build positive relationships whakawhanaungatanga is essential for this to happen. Finding a common ground for teachers



and whānau will empower this relationship to burgeon. An understanding, empathy and the ability to relate to cultures other than their own are important personal attributes for ALL teachers (Hawk & Hill, 1998).

Whakamana Māori is a concept enabling and empowering potential (Durie & Hermansson, 1990). The whole notion about empowerment is providing the essential conditions for people to feel valued, over time creating a positive self-belief and as a consequence placing them in a position to make measured and deliberate decisions for their tamariki. Tamariki Māori when engaged in a manner that connects themselves, their teacher and their whakapapa provides the foundation for learning to begin.

However, in stating this, ALL teachers' especially non-Māori teachers need to have access to professional development where they are able to explore their attitudes and assumptions about Māori and to develop their knowledge about being Māori and how Māori live. The need to be exposed to, immersed in and 'living' preferred Māori learning pedagogies is a start. It is important to note here that things Māori are not merely catch phrases or slogans to be used to gain a tick from the Education Review Office, nor the window dressing of classrooms that does sometimes occur. To understand things Māori, you have to be willing to live it, breathe it, learn it and love it. The preferred Māori learning pedagogies which all teachers should be aware of was presented below as written as part of my Post-Graudaute Diploma in Education for the RTL B Post Graduate Study in 2008 and 2009 through Victoria University. These are;

### *Learning in groups*

Learning in groups lends itself to promote the notion of cooperation, and fosters an inclusive, collaborative attitude where tasks are shared and the responsibility to complete set tasks is shared by the entire group. An excellent example from classroom is the use of motivational tools such as the chance to play a game if the whole class finishes their work together before a

stipulated time. In the school's Kapa Haka roopu, the collective efforts of all determine the outcomes for the roopu. Each person is responsible for ensuring they are doing their very best and each person therefore relies on each other to complete the task and reach the common goal (Wehi, 2008). Within each group, there would be individuals that differ in strengths therefore leading to a broader foundation of expertise in the roopu. The teacher manages this by shifting children who he knows would be better equipped to awhi (to embrace) other roopu in the class, (Glynn, 1988).

### *Modelling*

Learning through Modelling describes this process as, 'Informal semi continuous and embedded in the life of the community, listening without any expectations to perform'. The teacher in the class provides opportunities for children to observe and learn through modelling done and then in their own time practice, refine and sharpen the new skills they have learnt for practical applications. As models, it is our responsibility to provide visual examples of how each item looks and should be delivered. This is the 'Active' form of activity engagement where the participant is engrossed within the activity.

### *Learning through exposure*

The notion of learning through exposure is very similar to the notion of learning through modelling. However, the major difference is teaching through exposure captures those children who choose to passively participate on the periphery of activities, and like osmosis, before long can articulate, re-tell and perform the skill learnt by the children who were actively engaged within the activity. A good example is the students who do not engage actively in Kapa Haka and yet are still able to perform the learned skill at intervals and lunchtime with no expectation to perform as a group. This is the 'inactive' or 'passive' form of engagement, where the participant is on the edge of the activity and learns new knowledge on the periphery. Concentration is sporadic and may not be motivated – does not see the value of the task, nor is not good at the task.

### *Rote learning*

Metge (2015) reinforced the importance role of Memory and Rote Learning for students learning important skills such as their whakapapa, tauparapara, waiata, haka, and action songs, all which require an accurate memory. Children were given activities to be completed in pairs where they had to memorize spelling words in preparation for an exam that week. They are also exposed to Kapa Haka where the main mode of communicating is by rote learning. The children are given kupu for particular items, the teachers teach the rangi of the item, and then it is the responsibility of the students to take away their words, to master and learn these in their time.

### *Storytelling*

Storytelling is the main mode of intergenerational knowledge transmission for many Indigenous cultures (Wearmouth et al. 2004). This is especially true for Māori as noted by Bishop and Glynn (1999) 'Story was and remains a strongly culturally preferred method of imparting knowledge.' (p. 179). The oral tradition was and still is an extremely important and effective tool for transmitting knowledge from one person or generation to the next.

### *Tuakana – teina*

Tuakana - teina is the concept where the learner is being supported by another learner who has a greater level of experience or knowledge. The teina is supported through a learning experience to the point where a mutual understanding develops and support can be removed. The term tuakana is usually referred to as an 'age' difference and the assumption that because a person is older, they are deemed to have more knowledge. However, this is not necessarily the case with some younger people acting as tuakana for older teina.

### *Relationships with students*

Teachers' awareness of, and effectiveness at building meaningful relationships with students is likely a critical factor in positively enhancing a range of student outcomes (Macfarlane, 2004; Griffiths, 2014). To be able to do this in a meaningful way is likely to require a willingness from the teacher to want to get to know their children beyond merely being a student. Building these relationships with individual students requires time. To promote the individual, validate and legitimise all that makes an individual who they are, is critical in their achievement at school. Hill and Hawk (2000) conducted extensive studies around the underachievement for Māori and Pacific Island students. Their findings concluded that one of the major components in the success of these students depended on the type of relationship they had with their teacher and their classmates. Relationships of this nature cannot be created overnight. Time must be invested by both parties to form a positive reciprocal connection.

### *Relationships with Whānau*

Parents are aware of the disparities and inequities that are entrenched in our education system and how there are the 'haves' and the 'have nots' which is largely defined by race. The assumption that Māori always will 'achieve what they achieve' and the acceptance of their 'underachievement' as something 'given' is a common sense assumption that is no longer acceptable. This was highlighted by participants in the current study and highlighted by this statement from a Māori Parent –

*If we are wanting to establish a relationship how much of an opportunity have we given whānau to establish that relationship.*

The notion of making sustainable and positive relationships as a means to diminish the mismatch between home and school is imperative. Harris and Goodall (2007) reiterate that parent involvement in education can foster positive learning outcomes for students, but that, as

yet, there is little evidence as to what kinds of involvement make a difference. They do, however, identify certain key characteristics shared by schools that succeed in engaging diverse groups of parents. Firstly, such schools focus on building collaborative relationships among teachers, families and other members of the community and, secondly, they recognise, respect, and address differing family needs.

According to Epstein and Sheldon (2006) home–school partnerships should be seen as multi-dimensional, covering all of the above areas. Each area of shared responsibility has its own particular challenges that must be solved to reach all families and produce positive results. Thus successful home–school partnerships need to be comprehensive and responsive to different and cultural needs.

Bronfenbrenner's (1979) Ecological model reinforces the need to foster positive relationships between home and school. This model identifies and recognises the complexity of interactions between individuals and groups within society and allows people to localise this according to their contextual setting. The macro-system, the Government and political realm reflect the micro-systems, schools, and communities and how inequities have been reproduced to maintain a xenophobic and prejudiced attitude in society. According to Bronfenbrenner (1979), the smaller independent sets known as microsystems, one being the school, and the other being the child and their parents, are independent entities until such time they begin to interact and form a positive relationship. Once this is achieved the next layer, the mesosystem forms. This is the ongoing socially and mutually constructed interactions which directly affects the child. The assumption here is for positive experiences and interactions between both school and home, which will positively affect the child.

*A tona wā, ka mohio te tangata – in their own time the child will learn.*

A significant disparity between Māori and Pākehā approaches to teaching and learning is the notion of everyone having their own time to learn. In the New Zealand Curriculum Framework as outlined by the Ministry of Education, students are grouped together in cohorts as having to be at a specific level of learning and at a specific age. This notion is far from ideal, as it does not take into consideration the various learning styles that each child brings with them and fails to recognize the cultural background and the preferred learning style of the culture. This categorization of people is based upon European theory. The concept *A tona wā, ka mohio te tangata – in their own time the child will learn* (Grace, 2008) exemplified Māori understanding of the influence of time on the learning process. This is in stark contrast to the National Standards system that implies that ALL children learn at a similar rate and in similar ways. If the education system continues to perpetuate this myth then the road for Māori students and their whānau is going to continue to be a difficult one to navigate.

### **Tangata Whenua Māori**

Central to the theme of Tangata Whenua Māori were the participants' reflections on the obligations enshrined in legislation and Te Tiriti o Waitangi for Māori to have equity and equality across all areas of society, including education. This section discusses the subthemes of the Treaty of Waitangi, Governance and also provides a re-think of the Māori Education strategy Ka Hikitia.

There is much continued debate around interpretation of the translations, intentions and meanings of the English and Māori versions of Te Tiriti o Waitangi. In particular, the argument that Māori ceded only governorship to the Crown - not Sovereignty. The use of transliterations such as 'Kawanatanga (Governorship)', a word created for the sole purpose of the Treaty, effectively bastardising of our language. The understanding of the argument between the uses of the words 'Mana', as used in the Declaration of Independence in 1835 and 'Kawanatanga' in

the respective document, as used in Te Tiriti o Waitangi, and why the word ‘Kawanatanga’ was used in the Treaty and not the word ‘Mana’, Māori Chiefs would never have signed away their ‘Mana’, revealing the true intentions of the Crown.

If the intent of Article Three of the Treaty of Waitangi was to provide Māori with full citizenship and equal rights to that of the British then why is today different for Māori in social and economic contexts?

As Tangata Whenua of Aotearoa New Zealand, Māori have been extended provisions to recognise and acknowledge their status as being the ‘Indigenous’ people of Aotearoa New Zealand. These provisions have been preserved within documents to further highlight and acknowledge their special role as the people of the land.

Bottrell and Goodwin (2011) state that children are ‘allowed’ to engage in education in Aotearoa New Zealand. However for Māori children and their whānau, they must leave their identity, language and culture ‘at the gate’ in order to participate. In relation to participation, the Treaty’s third article espouses the notion of equality where everyone should be treated equally, have equal access to all. The principle of partnership provides the platform to consult with key stakeholders to ensure the school is making an effort for each group to have ownership of the programme. It allows schools to go and also to consult Boards of Trustees, staff and most importantly the children and their whānau for their wants and desires for their child’s education.

As previously discussed Te Tiriti o Waitangi provides the basis for equitable outcomes under Article Three and also ‘Tino Rangatiratanga’ over their taonga – Te Reo Māori. The three main principles that drive the Treaty of Waitangi are: Partnership, Participation and Protection. Although the notions that underpin the Treaty are noble in intent, which is debateable, the reality of its praxis and application is far from what it was designed to achieve. The equity of

being able to freely participate in partnership with tauiwi and have equitable access to all facets of our society is an ideal that many Māori wish for. The protection of our taonga as viewed by Māori again is an ideal many continue to aspire to. This is only likely once true partnership exists between Māori, power brokers in wider society and representatives of the Crown.

It is clear from the participants interviewed for this study that less than one third of them had seen or knew of *Ka Hikitia*. The alarming view supporting this is that the teachers who were interviewed could not go into any great detail concerning *Ka Hikitia*. In some instances, the teachers had access to the document but did not give it the mana or value that it truly deserves as exemplified by these quotes from two Māori teachers -

*Oh I've heard about it, I'm not really that familiar with it but I have heard about it.*

*Well basically I have had the document, to be honest with you and it has just been shunted under all my other paper.*

This begs the question, if Māori teachers of Māori children who are not fully aware of the provisions for tamariki Māori as stated in *Ka Hikitia*, are they truly informed when trying to cater for their cultural needs? Teachers who are aware of these provisions are better placed to meet these needs and are also empowered to share this information with they speak with parents during reporting times and informal kōrero at school. The notion of information sharing for teachers and professional development, would provide a platform for ALL teachers and whānau to begin to better understand what is available to them and also begin the opportunity to participate of being informed.

Based on participants' knowledge of *Ka Hikitia* and my own observations of Māori education strategy, I propose an interpretation of *Ka Hikitia* as the 'Toothless Taniwha' (Toothless



Monster). What are taniwha? Taniwha are mystical, supernatural, esoteric creatures in Māori tradition, believed to be guardians (kaitiaki) for an iwi or hapu (tribe or sub-tribe). Some were reptile-like sea creatures and others took the shape of sharks or whales that followed certain waka to Aotearoa from Hawaiki to ensure their safe arrival. In some traditions taniwha were called upon in times of dire need. However, a ‘toothless taniwha’ is less able to assist when requiring an approach that is forward. Taniwha are viewed as many things, by some as monsters with jagged teeth, which have a big bite to them! Others see them as guardians sent to protect and guide us. However observations of Ka Hikitia as a strategy that schools have the capacity and autonomy to pick and choose which aspects, if at all, they wish to use. So how do we ensure ALL schools are using Ka Hikitia for the benefit of the Māori children at their kura? What measures are in place where the Government through the Ministry of Education can track these schools? At this point in time the only information the Ministry of Education can use is Education Review Office reporting and the achievement data from each school, which is not necessarily a reflection of how a school caters effectively for the needs of tamariki Māori. The notion of having no bite and very little traction are the hallmarks of Ka Hikitia.

No parent participants in this study expressed any knowledge of *Ka Hikitia* and *Effective governance - Supporting education success as Māori*. This suggests a lack of community consultation – where whānau voices are being enabled and whānau engagement or the desire to meaningfully engage with whānau Māori to inform them of the provisions available. The ramifications for this is cultural loss, the lack of potential for Māori culture to live, loss of mana Māori for Māori, and semi-delegated Rangatiratanga where they are only given enough to keep them at bay – ‘the crumbs off the edge of the table’. The Board members interviewed could not go into any detail about the significance of the ‘Effective governance - Supporting education success as Māori’ document again leaving me to conclude that Māori Board members are not aware also of these.

Both *Ka Hikitia* and *Effective Governance: Supporting Education Success as Māori* are documents with potential (Ministry of Education 2013a; 2013b). They provide a basis from which ALL schools can make positive changes to better cater for the cultural aspirations of Māori learners. Why? The research that underpins *Ka Hikitia* illustrates the importance of identity for Māori to be able to reach their potential in education. However, the notion of ‘choice’ again comes to the fore, where schools are able to choose what they implement or not within their school. It is up to the school management and governance. However, ‘*Ka Hikitia*’ is merely a strategy document and *Effective Governance: Supporting Education Success as Māori* is merely a resource to provide ‘information to school boards of trustees. For these two documents to truly work the Ministry of Education must give it the ‘teeth’ they so desperately need. This will empower school managements and boards to have to act rather than providing a choice and option ‘out’. Although both documents were created with positive intent, I believe they both actively disempower Māori because they are merely *strategies* that have no real ‘bite’ for Māori on Boards of Trustees and teachers when they are confronted with situations that require a ‘backstop’ or a ‘safety net’ to refer back to. I liken these documents to a ‘toothless taniwha’, a guardian of the people created to look after Māori within education, however does not have any traction when immediate advocacy and change is needed.

### **Whai – Te Kaitiaki**

Te Whai – the Stingray is an animal synonymous with the eastern coastal waters and Iwi. The stingray's colouration commonly reflects the seafloor's shading, camouflaging it from predatory sharks and larger rays. Their flattened bodies are composed of pectoral fins joined to their head and trunk with an infamous tail trailing behind. The stingray's spine, or barb, can be portentously shaped with serrated, jagged edges and a sharp point. The underside may produce venom, which can be fatal to humans. Stingrays are quite peaceful animals but once disturbed or threatened will fight. For the Eastern coastal iwi the whai is seen as a kaitiaki (guardian), which protects the areas where shellfish are harvested. It was believed that if people followed

the right tikanga, the stingray would ensure there was plenty of shellfish. I chose the analogy of the stingray – whai, first and foremost as it is an animal that Māori and most people in Aotearoa New Zealand can relate to.

### *Whai – The Pursuit*

The word ‘whai’ is a potential catalyst to gain a deeper understanding of education and Te Ao Māori, that when used as a prefix with other nouns can change the meaning of the word to possession, acquisition or to be prepared and how these new words can have a greater impact on the kaupapa of this body of work.

The notion of pursuit or to follow alludes to the fact that the individual has the desire to want to follow. This can only happen for each individual where he or she makes the choice. In some cases it may also be used as a directive where someone else is asking, “Whai mai me whai atu ranei”, follow the speaker or follow someone away from the speaker. However, it still remains with the individual to choose whether they want to follow or not. The following discussion will examine how the prefix *whai* can enhance the meaning of a word. The first word considered is *Whaitikanga*.

### *Whaitikanga*

As in the earlier discussion around tikanga this being the correct way, process or protocol of doing and carrying out an activity, that has been entrenched over time and is located in a socially constructed context. Therefore, together with the meaning of the word ‘whai’ would be the pursuit or following of tikanga - the correct procedure. In any instance there is always a choice to follow what we would consider to be right – tikanga – morally, culturally, emotionally and spiritually right decisions for the individual but would also have positive ramifications for the greater good of others. Or whether the decisions are more ‘tekanga’ driven where the notions of retaining control, hidden agendas, unequal power relations – where only a

few will benefit and usually this is the group people that make the decisions will reap the rewards of these decisions. This leads us to notion of ‘whakaaro’ and how when faced with the decisions of what to follow – ‘tikanga’ or ‘tekanga’ begins with the individual and their thought processes.

### *Whakaaro*

Most people’s initial interpretation of *whakaaro* is ‘thought’. However, the notion to plan and consider in order to decide are key features often overlooked. As a noun the notion of understanding, intent and conscience are fundamental to this *kōrero* when people are faced with decisions. By adding the prefix ‘whai’ to ‘whakaaro’ is to be thoughtful, considered and measured in your thinking approach (Moorfield, 2016). It is to deliberate when faced with potential decisions and giving the time and energy to finding the best path forward. For who? In terms of ‘Whaitikanga’ this would be for the greater good of all those stakeholders involved. For ‘whaitekanga’ this would be for the few to benefit themselves and their kin in areas such as ego and career pathways.

The pathway chosen would largely be determined from where the individual is located, their cultural capital, values, morals, upbringing and culture that have the biggest influences on these decisions. The conception of ideas that lead to decisions often has everlasting effects for those within that sphere of influence – for the decisions based on *tikanga*. How much more pronounced will these decisions if they are made in isolation from others? It is here that ‘Whaiwhakaaro’ gives participants the opportunity to be measured and considerate with their decisions, especially with an eye for a positive outcome. To be better able to consider all aspects of this kaupapa the notion of ‘take’ plays an integral role here.

## *Take*

For ‘whaiwhakaaro’ to work, whānau must define a clear purpose for what they wish their children to learn at school. It is imperative that whānau Māori have an underlining reason and purpose that will drive the steps ahead. Together ‘whaiwhakaaro’ and ‘whaitikanga’ will help to align the home of the whānau to the school and vice versa. This matching up process is critical for the child’s learning. Schools also must be very clear as to the purpose of what they are able to deliver to tamariki and whānau. In most cases you can find this information in the School Charter of the school, and most schools do a really great job in doing this. At the other extreme you have kura that write their charters themselves, with no consultation with the school community, there is no chance or opportunity for any whānau let alone whānau Māori to activate their voices. As long as it ‘ticks’ the Ministry’s boxes, do people really care?

When the prefix *whai* is applied to *take* – the kupu *whaitake* is created. This changes the meaning to have purpose. When you have purpose this alludes to having some ownership in part to what you are carrying out. Ownership is dependent upon the relationships and the equal sharing of power between the school and community. It is also to follow the purpose you have chosen for your child, in good and bad, unwaivering in wanting the absolute best for your child.

## *Whaitake to Whaihua*

If *whaitikanga* is present and *whakawhakaaro* and *whaitake* are worked on simultaneously, then the opportunity for *whaihua* (e.g., to bear fruit, to blossom) to appear increases greatly. These are the fruits of following what is right for your child, determining the path that is best as deemed by the whānau of the child and being staunch to the purpose and desires the whānau has. What are the results of a potential whaihua? The child will have a good understanding of their culture, language and identity. Whānau Māori will be happy that their child is learning to succeed academically whilst learning about themselves also. The school will have happy parents, happy children and this should also be reflected within the student achievement data. As stated in ‘Ka

Hikitia', tamariki Māori learn best when these aspects are fostered and nurtured and driven by the schools.

## **Study Limitations**

This study involved interviewing a small number of participants from one rohe in regional Aotearoa New Zealand. Although participants all identified as Māori, and represented whānau, teachers and Boards of Trustees, they were a relatively small group. Therefore the findings from this study are not necessarily translatable to other schools and rohe throughout Aotearoa New Zealand. Similarly the data relied on participants' recollections and the researcher's observations from his work in the education field in the rohe. Obtaining further data such as observations of school and classroom practices along with perceptions and observations of Pākehā parents, teachers and Boards of Trustees would further enhance the data presented here. Future research could also consider determining tamariki Māori perspectives and experiences. This would help to determine if adult perceptions and reflections share common ground with tamariki. Similarly gathering data from open and honest conversations with Ministry of Education staff tasked with supporting tamariki Māori policies across the country might shed light on perceived barriers to, and facilitators of, positive change.

## **Recommendations**

Based on the synthesis of the kōrero of participants, my own experiences and observations and the literature, I have identified a series of recommendations designed to help ensure tamariki Māori experience success at schools – as connected, informed and proud Māori. These recommendations have been categorised for (a) Māori students, (b) Māori whānau, (c) teachers and schools, and (d) policymakers. The recommendations for Māori students are -

- Become aware of and hold tight to your cultural values and morals – they make you, YOU!

- Learn to view all experiences – good and bad - as learning opportunities;
- Value your whānau because they are you, and you are they - *ko koe, ko rātou, ko rātou ko koe*;
- Find role models who are positive at school and in your life as a means to *download their blueprint*;
- Mahia te mea tika! Strive to do what is right for you with an eye for the greater good of those who you interact with everyday;

*Recommendations for Whānau when selecting a school for tamariki –*

- ACTIVELY seek the best school that is the best fit for you and your tamariki.
- DO NOT settle for the school that happens to be the closest to you.
- DO NOT settle for the school that you went to as a child.
- Think carefully about what you consider to be the most important aspects of education you want your babies to have and actively find the school that delivers this!
- Be present, interested, active and involved in the school context – this will indicate to your child, without saying it, that you value education, with their education at the forefront of your thinking.

*Recommendations for Whānau at home –*

- Ensure that your home environment is positive, safe, caring and nurturing. Students who are products of such environments are more content, emotionally secure and resilient;
- Nurture your child's sense of Māori identity – give them a sense of belonging and connectedness to their reo, marae, hapū and iwi;
- Make your home a place for informal wānanga – establish routines and rituals that prioritise education;
- Ensure that your children are exposed to positive role models – children emulate the behaviours and characteristics of 'significant others'.

### *Recommendation for Teachers and Schools –*

- ALL students have the right to the very best educational experience and journey that your school can provide;
- ALL Māori students have the right to be recognised as the ‘Tangata Whenua’ of this land and as a consequence honour that right which is enshrined in Te Tiriti o Waitangi;
- Find ways to overcome inertia and attitudes which prevent genuine engagement with your Māori whānau with regard to their dreams and parental aspirations to be included in the writing of your School Charter;
- Genuinely seek out prominent Māori whānau within your community and co-opt them onto the Board of Trustees to reflect the percentage of Māori within your school, NOT just YES people or people who agree with everything;
- Adopt the ‘Whai’ approach with all that you do within your school ‘whaitikanga, whaitake, whaihua’;
- Develop a place-based learning model where you can draw from the richness of kōrero of the whenua where your school is located;
- Centre your instruction on evidence-based and culturally responsive practices, which are inclusive of Māori preferred learning pedagogies;
- Build upon students’ cultural and experiential strengths to help them acquire new skills and knowledge;
- Use local iwi role models of success, both living and dead, to promote the sense ‘it can be done’, a sense of cultural belonging, self worth and self pride;
- Teachers need to professional develop themselves with Māori related education strategies to be informed of current initiatives that would better place them to cater for their cultural needs.



### *For Policymakers*

First and foremost my suggestions for education policymakers in Aotearoa New Zealand includes the provision of legislation that requires all schools to teach Te Reo Māori to all students of all ages. This aspect of kura life should be subject to the same rigorous auditing of other aspects of school life. Similarly implementation of Ka Hikitia should be compulsory and subject to auditing in order to give these documents the ‘teeth’ to do what they were created to do. Additional suggestions include –

- Have more robust and stronger appraisal systems for schools to ensure they follow the expectations of the Ministry of Education, with regards to better community consultation and the kōrero coming from parents and whānau are reflected in the school charter;
- Draw on iwi and local educational expertise;
- Make links to iwi-specific education strategies;
- Find out about iwi aspirations regarding education;
- Personalise and/or contextualise large Māori education projects to better suit local area needs;
- Have professional development for schools on Māori and tribal education priorities;
- Have PLD with local hapū and iwi about the uniqueness of their tikanga and kawa;
- Adopt a Treaty approach of shared responsibility for educational advancement.

My hope for these recommendations is that they will be picked up by educators and researchers alike for further discussion, shaping, and research into their effectiveness in supporting Māori student achieve success.

### **Conclusion**

This study set out to explore Māori parents, teachers and Boards of Trustees members’ experiences and perceptions of the education system in order to determine insights into

potential strategies and recommendations about how to best support Māori learners, and their whānau, in achieving educational success. The study was also partly motivated by personal experience. In reaching the decision to remove our son and enrol him into a new school, which is Decile One and predominantly comprised of Māori children, the Tumuaki of his new school commented that fifty children were currently enrolled that had attended my son's previous school. I did ask her to qualify that to ensure I heard her correctly. I asked, "one, five, fifteen?" Her reply was, "No, five, zero, fifty." Although the limited number of participants in the study specifically revolve around the thirteen participants that were interviewed, I could conclude that these fifty parents exercised their 'rangatiratanga' (autonomy) and were unwilling to 'whaitekanga' (the wrong way) any longer and used 'their feet' as a means to move from a perceived 'good school'.

The real 'gold' within the current study was the privilege I had to sit with, listen to and be an active participant of the narratives shared by the interviewees. The assumption that Māori do not know what they want or need could not be further from the truth. The willingness of participants in this study to share their stories without 'sugar coating' the topic was very humbling. Allowing the appropriate time, place and space for this korero to take place added to their disposition to share.

So why are the levels of Māori underachievement disproportionate to that of all other ethnicities? In the process of colonisation and subsequent nationwide policies and localised practices, Māori knowledge and pedagogy have been largely ignored. Māori social structure and tikanga have been ignored. There has been extensive deficit theorising of Māori underachievement,(Glynn, 2011). For far too long Māori have had to prove again and again their 'birth right' to having access to an education that encompasses, embraces, acknowledges and validates Māori culture, Te Reo Māori and a deep rooted sense of Māori identity. Even with the introduction of Ministry of Educations strategies and publications, at the end of the day schools still have the power to determine their path, what is deemed as knowledge and how this

is to be taught. There needs to be a more robust appraisal systems of schools where they not only have to prove that their students are succeeding against the National Standards but also systems to track and monitor how well they engage with the Māori community, what types of programmes are Māori based, how these programmes are assessed and what are the next learning steps for these tamariki Māori, what proportion of the budget has been set aside for these programmes and what teachers have the capacity to best meet the needs of these Māori students and what professional development is available to up skill these teachers?

Initiatives that help ensure that school management and boards understand their responsibilities and are held accountable for their decision-making will help shape the path for Māori tamariki. Central to any local and national initiative, must be kōrero between all stakeholders involved in supporting Māori education success. For it is through talking with and understanding each other that learning, success and well-being will be achieved as described in the following whakatauki.

*Mā te kōrero ka mohio, mā te mohio ka mātau, mā te mātau ka marama, mā te marama  
ka ora.*

*Communication is limited without understanding, understanding comes from learning,  
from learning comes enlightenment, from enlightenment comes wellbeing.”*

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## **Appendices**

### **Appendix 1 – Information Letter**

#### **WHAKAMANA MĀORI:**

#### **SOCIOCULTURAL PERSPECTIVES OF MĀORI EDUCATION IN AOTEAROA**

Tēnā rā koe e \_\_\_\_\_, (Participant)

Ngā mihi mahana ki a koe i runga i te kaupapa o te rā nei.

Thank you for expressing an interest in participating in this proposed research project about culturally responsive evidence-based practice in education, and the implications of this kaupapa for Māori. The purpose of this letter is to explain the research focus in a little more detail and to seek your formal consent to take part in this study.

This research idea emanated from an ongoing interest into how various Ministry of Education initiatives and approaches aimed at enhancing outcomes for Māori, are actually interpreted and applied in practice. Two examples include culturally responsive services and evidence based practice. While both of these are commendable as discourses in education, it could be argued that differing interpretations exist, due to the influences of culturally bound constructs, beliefs and values. I believe that it would be advantageous to gain a greater understanding of kaupapa Māori perceptions of both of these notions – to identify what are deemed to be the key kaupapa Māori components that comprise culturally responsive evidence based special education service provision.

To that end, there are four main research questions:

1. What historical factors have had an inhibiting effect on Māori learners achieving educational success as Māori?

2. What are the main factors that permit Māori learners in contemporary education settings to enjoy success as Māori?
3. What are the key components that enable genuine engagement in education for Māori learners and their whānau?
4. How might the enabling of genuine engagement enhance learning outcomes for Māori learners?

The ultimate goal of this research study is to draw from the key messages that participants provide, in order to inform the policies and practices that underpin Kaupapa Māori.

As part of your participation in this project, you will be asked to comment on your perceptions about culturally responsive services and evidence based practice (a copy of the evidence-based practice framework currently in use within education is attached). You will also be asked to share your experiences in your roles both within the Māori and education communities.

Your participation in the study will mean contributing to two separate activities. You will be asked to:

1. participate in a one-to-one interview (approximately 1 hour / 17 questions)

The interview will be electronically recorded, and transcribed by me. The transcripts will be made available to you so that you can comment on and/or amend any of the information that is transcribed, up until the end of the data collection phase. You will also be free to withdraw from the project at any time should you choose, and to request that your information be removed and returned to you.

As a Master's student at the University of Canterbury, I am bound by several ethical guidelines that I would like to inform you of:

1. Informed Consent – Once you have sufficient information to make a decision, I need to collect a signed Consent Form from you in order for you to participate in this research.
2. Confidentiality – Pseudonyms will be used to protect your anonymity in this research. Individual names will not be revealed in any publication or dissemination of research findings. Personal and contextual facts that may reveal your identity will not be used or will be altered to protect your anonymity. In the information gathered from you, your identity will remain confidential to my two research supervisors, and me.
3. Right to Decline – You have the right to decline to participate in, or to withdraw from the study up until the end of the data collection phase. This phase will end as soon as you have approved and returned your final interview transcript to the researcher. You also have the right to amend or withdraw any information that is collected from you up until the end of data collection.
4. Receipt of information – You will receive electronic and hard copies of the transcripts from your interview and will be asked to check these for accuracy. You will also be asked to check the final draft write-up of the interview for accuracy.
5. Anonymous extracts - These will be used in my thesis and in associated publications such as conference proceedings, journal articles and lectures.
6. Storage of information – All data shared would be held in a secure location and used only in ways deemed appropriate to individual participants and to the participant group as a collective.

7. Right to Complain – You have the right to complain if you have any concerns about my conduct in this research. You may direct your complaints to my principal supervisor.

Supervisor: Dr Dean Sutherland

Contact details:

I have included a Consent Form and a self-addressed envelope in this information package. To formally indicate your willingness to participate in this research, please fill in the Consent Form and return it to me in the self-addressed envelope provided. Thank you once again for your expression of interest. Your participation is indeed valued, and I look forward to your involvement in this study.

Kia tau te rangimārie kei waenganui a tātou.

Yours sincerely,

Rick Paenga.

## **Appendix 2 - Consent Forms**

### **WHAKAMANA MĀORI:**

#### **SOCIOCULTURAL PERSPECTIVES OF MĀORI EDUCATION IN AOTEAROA**

I understand that participation in this project is voluntary and I am able to withdraw from the project at any time without giving a reason and with no adverse consequences.

I understand that any information or opinions participants provide will be kept confidential to the researcher and that any published or reported results will not identify me.

I understand to ensure accuracy, both interviews will be audio taped. I will read this information letter and understand all data collected for this study will be kept in locked and secure facilities and will be destroyed after five years.

I understand that I am able to receive a report on the findings of the study. (This is indicated by ticking the appropriate box below and providing an email address where results will be sent as stated per the Approval and Consent Form).

I understand that if I require more information about this project from the researcher and if I have any questions about the research project, I may contact Rick Paenga at any time: rick.paenga@pg.canterbury.ac.nz, 06-867-3783, 027 772 9943,

I understand I may contact the Head Supervisor Dr Dean Sutherland, dean.sutherland@canterbury.ac.nz, 03-364-2987, if I have any concerns.



I understand I may contact the Chair, University of Canterbury Educational research Human Ethics Committee, if I have any complaints.

Name (please print): \_\_\_\_\_ Date: \_\_\_\_\_

Signature: \_\_\_\_\_

☐ Please tick if you wish to receive a report on the findings of the study, and provide an email address in the space below.

Email address: \_\_\_\_\_

**Please return this form in the enclosed self-addressed envelope or email your approval to**

[rick.paenga@pg.canterbury.ac.nz](mailto:rick.paenga@pg.canterbury.ac.nz)

If you have any complaints about the project, you may contact the Chair of the University of Canterbury, Educational Research Human Ethics Committee; see contact details below:

The Chair

Educational Research Human Ethics Committee

University of Canterbury

Private bag 4800

Christchurch

[human-ethics@canterbury.ac.nz](mailto:human-ethics@canterbury.ac.nz)

**WHAKAMANA MĀORI:**

## **SOCIOCULTURAL PERSPECTIVES OF MĀORI EDUCATION IN AOTEAROA**

This is to advise that I consent to be a participant in the research project being carried out by Rick Paenga, a Master's student at the University of Canterbury.

I consent to the recording of my interview. I agree that the supply of information is voluntary and that the recording of my interview and associated material will be held at the researcher's home address.

I understand that the recorded interview will be transcribed professionally and that I will receive a copy of the transcript to check that it is accurate. I also understand that I may amend these transcripts up until the end of the data collection phase. I understand that the data collection phase will end as soon as I approve and return my final interview transcript to the researcher.

I have been informed of my right to remain anonymous and give approval to the use of a pseudonym to protect my anonymity in this research. I understand that my identity in all the information gathered about me will remain confidential to the researcher and the two research supervisors.

I agree to the use of anonymous extracts in the thesis and in associated publications such as conference proceedings, journal articles and lectures.

I understand that I am free to withdraw from the research without any redress or consequences up until the end of data collection.

I have been informed of my right to complain and understand that I can approach the senior supervisor with any concerns I may have about this research project.

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Signed

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Date

### **Appendix 3 - Interview Questions for participants**

#### **WHAKAMANA MĀORI:**

#### **SOCIOCULTURAL PERSPECTIVES OF MĀORI EDUCATION IN AOTEAROA**

1. What does the phrase –“Māori succeeding as Māori” or concept of -“Māori succeeding as Māori” - mean to you? (i.e.: what constitutes “Māori succeeding as Māori”?)
2. What does the word - or concept of - ‘inequity’ mean to you? (i.e.: what constitutes “inequity?”)
3. What do the words – or concept of - “educational reform’ mean to you? (i.e.: what constitutes “educational reform?”)
4. What do the words – or concept of - “genuine student engagement” mean to you? (i.e.: what constitutes “genuine student engagement?”)
5. Are you familiar with the Ministry of Education document - ‘Ka Hikitia’?
6. Are you familiar with the Ministry of Education document - ‘Supporting Education Success as Māori’
7. What do you believe are the key things a practitioner who is working with Māori students and their whānau needs to know / understand?
8. How would practitioners know that what they are doing, and how they are doing it is right (tika) when working with Māori students and their whānau?

9. What checks and balances do you believe are essential for education practitioners (who are working with Māori students and their whānau) when critiquing their work?
10. One key statement regularly heard in education is: “Māori succeeding as Māori”. In terms of the practice and implications for Māori students and their whānau, how would you respond to this statement – what are the key considerations for “Māori succeeding as Māori” for Māori students and their whānau?
11. What do you think are the possible implications for Māori students and their whānau should the organisation’s perception of ‘what constitutes “Māori is succeeding as Māori”’, be in conflict with what the whānau may value as – “Māori succeeding as Māori”?
12. What do you think are the possible implications for classroom practitioners should the whānau perception of ‘what constitutes “Māori is succeeding as Māori”’, be in conflict with what the organisation values as “Māori is succeeding as Māori”?
13. What do you think are the possible implications for School Management Teams should the whānau perception of ‘what constitutes “Māori is succeeding as Māori”’, be in conflict with what the organisation values as “Māori is succeeding as Māori”?
14. What do you think are the possible implications for Boards of Trustees should the whānau perception of ‘what constitutes “Māori is succeeding as Māori”’, be in conflict with what the organisation values as “Māori is succeeding as Māori”?
15. In your opinion, what are the main points of contention between opposing perspectives in terms of ‘what constitutes “Māori is succeeding as Māori”’?

16. In your opinion, within a school context, who is responsible for driving the notion, “Māori is succeeding as Māori” and what processes and protocols should be put in place to make this happen?
17. In your opinion, should Ministry documentation like ‘Ka Hikitia’ and ‘Supporting Education Success as Māori’ be disseminated to the school community and if so, for what purpose(s)?